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ON THE TRANSLATION OF "FAITH" AND "SIN" IN CHINESE. By Rev. Carstairs Douglas.

WHILE so much attention is given to the discussion of the terms for "God" and "Spirit," it is well to remember, that there are also other theological terms, the translation of which may very probably be improved by the interchange of opinions founded on the experience of so many years. There are two such terms which seem to me to be very frequently mistranslated, namely the Greek "Pistis" and "Hamartia," or (as I shall say, to avoid the repetition of Greek words) Faith and Sin. My remarks would apply in the main to the Hebrew equivalents; but for the sake of brevity and simplicity, I omit the consideration of them.

In speaking of "Chinese," I refer of course principally to the literary style. But I believe that my objections to the terms indicated will apply equally to the various "dialects" (or vernaculars, as I prefer to call them), though perhaps in the vernaculars, there may be more variety in the words or phrases best fitted to translate the Greek terms.

The translation of Faith to which I object is 信德, which is extensively used, both in printed books and in speaking, in several parts of China; and which I am surprised to find even in Dr. Williams' Dictionary.

The word 信 has several meanings. As a verb it is generally to believe or to trust; but as a substantive its usual meaning in Chinese literature is not faith but faithfulness. Now I do not mean to propose to change the use of 信 for faith; yet I would remark in passing, that great care must be taken in using it to guard against confusing faith and faithfulness. This mistake was actually made by one of the oldest and most learned of Chinese missionaries throughout a whole section of a standard tract, but he corrected it at my suggestion.

But when the word a is added, the ambiguity at once disap-

pears, for the combination 信德 cannot properly devote anything but faithfulness. Let it be remembered that in the overwhelming majority of cases where 信 is used as a substantive in Chinese literature, it means faithfulness (of course I leave out of consideration such irrelevant meaning as "news" and "letter)," and that it is only through the influence of its signification as a verb, that it can be used with anything like safety to translate faith.* So soon therefore as it is defined to be a virtue† (德), it can only mean the well known cardinal virtue of faithfulness; because faith (whether belief or trust) is not described as a virtue,‡ being simply the act of receiving, from one considered to be faithful, the witness or help which he offers.

But if the influence of the context or of explanations constrain the reader or hearer, in opposition to the natural sense of the phrase, to understand fit in the sense of faith, there remains a still more serious objection; for the phrase, thus understood, will inevitably tend to lead to the dangerous error or considering faith as a virtue, so that when we are said to be saved by faith, the idea will be suggested that we are saved by one of our own virtues, that is by our own merit; whereas the true doctrine of Scripture is that faith is simply the outstretched hand by which we receive the full salvation freely offered us in the name of Jesus Christ.

There is still another meaning of fa possible, which is grammatically as good (at least) as the above, and which I have several times heard actually given by well-educated Chinese, namely "faith (or faithfulness) and virtue," a meaning which is theologically as objectionable as that which I have been attacking.

Thus therefore I trust I have proved, that 信 德 is quite unsuitable as a translation of faith.

The other word to which I refer is SIN, or whatever be the translation of the Greek *Hamartia*. The Greek word, as well as the English, is ambiguous. Sometimes it denoted the action, feeling, or character, considered as an evil or wicked thing, or its intrinsically evil nature, in which sense we may perhaps speak of it as wickedness;

^{*} As I have said above, I do not know of any word that could be proposed to take the place of faith" as a substantive. But probably it might be well in many cases, especially where a mistake would be most dangerous, to get rid of the difficulty by using the word as a verb. Thus in several places in the Delegates Version of the New Testament fait is used, e.g. II. Cor. 8, 7. Jas. 2, 14.

[†] I do not forget that the has other meaninge besides "virtue;" but in this connexion no other meaning is applicable.

but sometimes it denotes the relation of the action * to law and punishment, or what is strictly termed quilt.

Now in some Christian books, and by some missionaries (probably a very considerable number), 罪 is used to express both these ideas. But so far as I have been able to observe, 罪 is never used in Chinese literature for sin in the sense of wickedness, but only in the sense of guilt, of course 罪 has also other meanings, but to these I need not at present allude. The following are the principal lines of proof.

1. The contrary of 罪 is well known to be 功 in the sense of 功勞,† denoting not the action itself, nor the intrinsic nature of the action as good or righteous, but morely the merit which is its consequence; that is, its relation to law and reward. So also its opposite, 罪 cannot denote the wicked action or the wickedness of the action, but solely its relation to law and punishment, that is guilt; or sometimes by metonymy penalty. Thus 有功 is "to have merit" as the result of good actions, while 有罪 is "to have guilt," "to be guilty," as the result of wicked actions.

2. The same position is established by observing what classes of verbs are used with \$\mathbb{H}\$, when it is said to come into existence or to be taken away, and what classes of them cannot be used with it.

Now one is never said to do, to commit, or to practice a 罪. That is to say, such verbs as 行, 作, 智, &c., are never used with 罪.

The verbs that describe the process by which one comes into the position of 有 罪, all indicate very clearly that 罪 is not a thing done by us, but a thing which we meet with or acquire, or which comes upon us, as the consequence of our action. Thus the phrases IF II. 得 罪, and 獲 罪, are all quite inexplicable if 罪 be looked upon as something done by the sinner, but all fit with perfect accuracy to the idea of the quilt or blameworthiness which the sinner acquires (so to speak), as the consequence of his action. Observe also the exact paralellism with such phrases as 雅思 and 得 讀; also compare 雅人 之思 with 得人之罪. In the same way 犯罪 is not strictly "to commit a transgression;" for IL never has the sense of "to do," or "to commit," or such like. Its radical meaning is "to rush against" or "come in collision with," which naturally shades into the idea "to encounter that which injures one," e. g. 22 "to get involved in a law-suit," so that the primary idea of 犯罪 is "to involve oneself in guilt," i. e. "to contract guilt." Yet as I from the sense of "strike against," comes also (standing alone) to mean "to offend" or "to

^{*} To avoid repetition I shall use the word "action" as if it included the meanings of "feeling," "habit," "character," &c.

^{*} The has also the sense of work; but that is clearly not the opposite of II in any of its significations.

454 ON TRANSLATION OF "FAITH" & "SIN" IN CHINESE. [November-transgress," &c., the phrase 紀 罪 may sometimes be *freely* translated "to commit a transgression."

On the other hand, just as 無力 means "without merit," so 無罪 means "without guilt," "guiltless," not "without wickedness." Observe what class of verbs are used to indicate, the transition, more or less complete, from the state of 有罪 to that of 無罪. Not such verbs as 散, 囊, &c., such as are used to express correcting, reforming, changing or forsaking, and which would certainly be used if a moral change were intended to be expressed; but the verbs actually used are such as 順,解,詢,恕, all used invariably in the sense of releasing from the guilt, blame, or penalty. Nor is it merely when actually governed by the verb, that 罪 is incompatible with verbs indicating moral reformation; it is not even fit to introduce such an idea; thus we say 知過必改; we could not substitute 知罪 as this phrase would lead the mind to the thoughts of guilt, punishment, and desire for forgiveness.

The only phrase I have ever heard of, which even seems to be an exception to this general rule, is ## which is found in Christian books and foreign dictionaries in the sense of "to repent;" but I have not been able to find any purely Chinese authority for this phrase; and if there be such an example, it is highly probable that it describes nothing more than the "repentance" of Cain, the regret which exclaims "my punishment is greater than I can bear," or at most "my guilt is greater than that it can be forgiven."

3. 罪 often means Punishment, an idea which flows much more naturally from guilt than from wickedness; e. g. 受罪 "to receive punishment" 請罪 "to ask to be punished for guilt then confessed;" 撰罪,定罪, "to fix the punishment," "to sentence or condemn;" 出罪, "punishing by banishment."

4. If as a verb is well known to signify "to consider or declare guilty," "to condemn;" this flows naturally from the idea of guilt; but if as a substantive I meant sin in the sense of wickedness, then as a verb it would mean to sin; as in English, and as the Greek hamartano, or some similar idea.

Such being the case, it seems to me a dangerous attempt to impose on the word \$\mathbb{H}\$ the whole breadth of the meaning of "sin" and "hamartia;" that is to make it bear the sense of wickedness or sinfulness in addition to its own proper meaning of guilt; because the tendency of such a usage is to draw away the mind from the evil nature and wickedness of sin; and to direct it solely to the external question of the infliction or remission of punishment.

As to the best words to be used for sin in the sense of wickedness. I cannot now say much. I suppose that ## should be usually employ-

ed, occasionally interchanged with other words or phrases, e. g. perhaps with 遇 (thus we have both 改惡 and 改過) and possibly in some cases with compounds of 罪, as 罪過, 罪惡, and 罪愆, in which the added word supplies the idea which is wanting in 罪 alone.

STATISTICS OF THE THENTSIN PROTESTANT MISSION.

SKETCH OF THE HISTORY OF PROTESTANT MISSIONS AT TIENTSIN, CHIHLI, NORTH-CHINA.

By REV. C. A. STANLEY.

THE port of Tientsin is situated at the junction of the Grand Canal and the Pei Hö, or North River, and in a straight line about thirty miles from the mouth of the latter, which empties into the Gulf of Pechili.—The first visit of a Protestant missionary to Tientsin was made by the Rev. Chas. Gutzlaff during the summer of 1831, in a Chinese junk.—Beyond the distribution of a few books, no missionary work could be done.

The treaty of 1858 opened Tientsin to trade and foreign residence, but it was not occupied till after the capture of the Takoo forts by the allied English and French forces in 1860. The Rev. Henry Blodget was the first to begin missionary work here. He arrived at Shanghai in 1854, where he labored till failing health compelled a change. Mrs. Blodget had already returned to the United States on account of ill health. Hoping to be benefitted by the northern climate, Mr. Blodget followed the allied troops to Tientsin in a supply ship; reaching Takoo anchorage, at the mouth of the Pei Hö on August 19th, and Tientsin on September 28th, 1860. He took up his residence in Tientsin November 8th, 1860; for a time living outside the city in the barracks of the English soldiers; to whom he preached, and from whom, both officers and men, he received much help and encouragement in beginning his work.

On May 25th, 1861, he removed to a rented house on the East and West street of the city, east of the central tower, and adjoining the present premises of the American Board. Hitherto he had preached and distributed books in temple, courts and on the streets; now a chapel was opened and stated work began.

The Rev. John Innocent of the English New Connexion Methodist Church arrived at Tientsin April 4th, 1861. The Rev. W. N. Hall arrived in August of the same year, and was joined by Mrs. Hall March 12th, 1862.

The Rev. Joseph Edkins with Mrs. Edkins, of the London Missionary Society reached Tientsin on May 17th, 1861. He was reinforced on April 9th, 1862, by the arrival of the Rev. J. Lees and

Mrs. Lees. During the summer of 1862, the present property of the American Board was *purchased*, by S. W. Williams, LL.D., Secretary of the American Legation, and rented to Mr. Blodget. The year following it was purchased by the Society.

On June 23rd, 1862, Mr. Blodget was joined by the Rev. J. Doolittle, who had labored for a number of years at Foochow. The first appointments made by the home Society were the Rev. C. A. Stanley and Mrs. Stanley, who sailed from Boston, on July 1st, 1862, and reached Shanghai on December 24th, where they were compelled to remain for the winter; they arrived at Tientsin on March 13th, 1863. Mr. and Mrs. Doolittle left for to their former field of labor at Foochow on April 6th. Their places were soon filled by the arrival of Rev. L. D. Chapin and Mrs. Chapin, on May 18th, 1863.

About this time, Mr. Edkins was married to Miss White. He had already commenced work in Peking, and now left Mr. Lees in sole charge of their work in Tientsin; and the latter was reinforced in March, 1864, by the arrival of Rev. James and Mrs. Williamson. Mrs. Williamson left for England on account of failing health on May 12th, 1869. On the following August 24th, Mr. Williamson fell by violent hands, while on a missionary tour. Thus a second time Mr. Lees was left alone in his work. In August, 1870, the Rev. James Thomas and Mrs. Thomas arrived from Shanghai, but the continued ill health of Mrs. Thomas necessitated their retiring from this part of the field.

In February, 1864, Mr. Blodget left Tientsin, to establish himself in Peking, where he has since labored. On August 20th, 1866, the Rev. Justus Doolittle again joined the station, accompanied by the Rev. Mark Williams and Mrs. Williams.

During a visit to America, Mrs. Doolittle died; and Mr. Doolittle returned to the north remarried. In the spring of 1867 Mr. Williams was transferred to Kalgan. On November 4th, 1867, Mr. Chapin also left the station, to open a new work at T'ungcho, a large city fifteen miles east of Peking.

In November, 1868, Mr. Doolittle resigned his connection with the Board, on account of failing health, and again returned to Foochow, leaving Mr. Stanley, alone in charge of the Board's work at Tientsin. He was temporarily reinforced on November 23rd, 1869, by the arrival of the Rev. J. L. Whiting and Mrs. Whiting. The following summer they joined the Presbyterian Society, and became located in Peking. In consequence of this reduction in the working force of the station, curtailment of labor was necessary. All but school work was carried forward, till the failure of Mrs. Stanley's health necessitated a visit to the United States in June, 1872.

The following August, the Rev. A. H. Smith, Mrs. Smith and Rev. H. D. Porter took their places. Mr. and Mrs. Stanley returned on November 19th, 1873. On September 20th, 1864, Mrs. Hall of the Methodist New Connexion was removed by death. In November, 1866, this mission was strengthened by the arrival of two young men, (unmarried), the Revds. Wm. B. Hodge, and W. D. Thompson; the latter of whom retired from the work after a few months. The mission received another addition in 1868, in the Rev. B. B. Turnock and Mrs. Turnock. Failing health caused them to return to England in 1871. Mr. and Mrs. Innocent were away from their field about two years (1869-71), on a visit to England to recuperate. Mr. Hall is now away on the same errand; having left Tentsin in May, 1873.

Mr. and Mrs. Lees, returned from England in July, 1875, having been absent about two years. During their absence, the station was reinforced by the arrival of the Rev. J. S. Barradale and Mrs. Barradale (1873). The Rev. E. Bryant of Hankow was also sent here by the Society, to carry on the work, of the station while Mr. Lees was

away. He returned to Hankow in the spring of 1875.

The Rev. Geo. R. Davis of the American Methodist Episcopal Church, came from P king to Tientsin in June, 1872, to establish a station for his Society here. In April, 1874, he was joined by the Rev. J. H. and Mrs. Pyke, who arrived the preceding autumn, and spent the winter in Peking, studying the language. In September, 1874, Mr. Davis returned to Peking, leaving the station under Mr. Pyke's care. The brethren of this mission have given a large proportion of their time to itinerancy, in addition to their chapel work.

The missionaries at present connected with the societies represented at T*ientsin, are as follows:—

American Board	of Com	mission	ers for .	Foreig	n Missions. 1860.					
Rev. C. A. Stanley,					November 13th, 1863.					
Mrs. U. J. "					do.					
Rev. A. H. Smith,					August 17th, 1872.					
Mrs. E. W. "					do.					
Rev. H. D. Porter,					do.					
New Connexion Methodist.—English—1861.										
Rev. John Innocent	,				April 4th, 1861.					
Mrs. Jane "					do.					
Rev. W. N. Hall, (al	osent),				do.					
Rev. W. B. Hodge,					November, 1866.					
Mrs. Lizzie ,,					,, 1868.					
L_0	ndon A	Lissiona	ry Socie	ety.	1861.					
Rev. Johnathan Lee	es,				April 9th, 1862.					
Mrs. Mary "					do.					

	r. S.	Barrada	de,		• •		April 9th, 1873.
Mrs.	33	99					do.
		Ameri	can Met	hodist]	Episcopal	Society.	1872.
Rev.	J. H.	Pyke,					April, 1874.
Mrs. 1	Belle	33			• •		do.

Work of the American Board.

The first convert at Tientsin was baptized by the Rev. H. Blodget on June 9th, 1861. He was known as Blind Chang, and was connected with the same church till his death, in February 1874. Since the autumn of 1864, two chapels were opened for daily preaching, till the summer of 1870, when the buildings were destroyed by a mob. One—a rented building—was restored by the Chinese officials, and reopened on February 2nd, 1871. The other-on mission premiseswas rebuilt in foreign style in the summer ot 1874. The mission has given considerable attention to the instruction of the young. Itinerancy has held a prominent place in the work of the mission; and this has been chiefly confined to the country lying to the south and south-west of Tientsin. Special care has been taken to follow up any cases of real interest in the truth, that have come to the notice of the missionaries, sending assistants to visit the parties in their homes, the foreign missionaries going as soon as the circumstances rendered it advisable. In pursuance of this policy the converts are, for the greater part, in the country; only nine of the sixty members being residents of Tientsin. There are three principal centers of country work. is in Shên-cho, about 130 miles to the south-west of Tientsin. first convert was baptized on June 30th, 1862. seven members there, another very promising center is Teh-cho (舊州) lying on the Grand Canal, in the province of Shantung, and distant from Tientsin 160 miles. There are twenty-seven members scattered through six villages. The first converts were baptized at Ti-ch'i (No 7), on November 8th, 1868. The other point is Ningching 200 miles south-west of Tientsin; 70 miles south-west of Shêncho, and 70 miles west of Têh-cho. There are seventeen converts in this section, distributed in four villages. The first convert was baptized at Tientsin, in 1869.

These sections of country have been visited yearly and sometimes oftener by a missionary; when special attention has been given to instructing the Christians and inquirers in Biblical knowledge. Many town, and villages, as well as cities have been visited, many Christian books sold, and much preaching done. The work seems to be in a healthy and promising condition. Statistics accompany this brief and imperfect sketch of the beginning of missions in the province of Chihli, North China:—

STATISTICS OF THE AMERICAN BOARD MISSION.

The following statistics of this mission were placed at our disposal in 1875, by the Rev. C. A. Stanley.

Trientsin was first occupied as a station of this mission on November 8th, 1860.

There have been altogether five ordained missionaries, three of whom have been married.

There are at present three ordained missionaries, two of whom have been married.

There is one chapel-but there were formerly two.

There are three out-stations.

There is one church-partially organized.

There are three native preachers.

There are two candidates preparing for the ministry.

The total numbers baptized from the commencement are 90 adults and 17 children—or 107 in all.

The present numbers are 39 male and 21 female members in church fellowship—or 60 in all. These are principally in country villages remote from Tientsin.

The annual contributions of the church members amount to about \$10.

Mr. Stanley furnished the following items in 1875, regarding the Itinerancy of the mission.

The forcign missionaries and native assistants engage in this work. The travelling is generally done by earts; sometimes by boats, and also on horseback.

In 1864, the Rev. L. D. Chapin made a journey to the south and south-west of Tientsin. In 1865, he made another tour in the same direction. Mr. Stanley made a journey in November of the same year in the same direction. In December, 1866, he again made a similar tour. February, 1867, and in May of the same year respectively, he made two tours in the same direction. In the summer of 1867, Mr. Doolittle visited the converts at A. Tih-chow, travelling by boat, a distance of 500 le. In December of the same year, Mr. Stanley again made a journey to the south. In February, 1868, he went north as far as Kalgan. In October of the same year, he made a journey to the south-west. In May, 1869, and in June and September of the same year respectively, he made three journeys to the south and south-west. In June, 1870, he made a journey in the same direction. In January, 1872, he again made a tour in the same direction.

In the autumn of 1873, the Rev. A. H. Smith went the round of the country stations.

In November of the same year, Mr. Stanley made another journey in the south and south-west direction. In June, 1874, and October of the same year respectively, he made two journeys in the same direction.

The chief cities visited on these several journeys were the following:—保定 Paou-ting provincial city, 河間 Ho-kien prefectural city, 河間 To-kien prefectural cities, and 河湖 To-kien T

The following are the out-stations of the mission,

深州 Shin-chow-departmental city.

德州 Tih-chow—inferior departmental city.

寧 津 Ning-tsin-district city.

PARIS MISSIONARY SOCIETY.

The Rev. Oscar Rau of this Society, who had recently remove I from Shanghai to Chefoo, left that port early in 1861 for Tientsin. After a stay of some months, he returned to Chefoo in the latter part of the same year.

BRIEF SKETCH OF THE HISTORY OF THE METHODIST NEW CONNEXION MISSION TO CHINA.

This mission was established at the General Conference of the Methodist New Connexion, held in Manchester during the month of June, 1859; when the Revds. John Innocent and William Nelthorpe Hall, were appointed to the work. They arrived in Shanghai on March 23rd, 1860. Their object was, to open a mission in the large city of Soochow; but owing to the disturbed state of the country, and that city being taken and occupied by the T'ai P'ing rebels, it was impossible to obtain a footing there. When the North of China was opened by the new treaty, Tientsin was chosen by these brethren as their centre of operations, at which place one of them arrived on April 4th, 1861. Their first converts—two men, were baptized on June 1st, 1862. During the years 1862 and 1863, mission tours were made by these brethren to the cities of Tai-yuen fu, in Shansi, Cheng-ting fu, and Pau-ting fu, in Chili, Lama-miaou, in Mongolia, and other places, for circulating Christian books and preaching the Gospel.

In the year 1866, they were providentially led to the district of Lao-ling, in Shantung where 45 persons were baptized; and

the first Christian church was formed there in September, 1866. From that time the work has gradually spread in that region of country, amongst the farming villages, so that they have now got little churches in the three adjacent districts of 德平 Teh-ping, 當津 Ningching and 監禁 Ling-hsien, these stations extending over a line of country forty miles in length. The places are directly south of Tientsin, and distant from 140 to 180 miles.

In 1866, two unmarried missionaries were sent out to strengthen the mission, only one of whom, is still with us—the Rev. William Bramwell Hodge. In 1868, another married missionary was sent to join the mission, who retired, from failing health after two years residence in China. There are at present three missionaries and their wives connected with the mission, and another is appointed to come as soon as his collegiate course is finished.

The native church in Tentsin has 61 members, and the churches in Shantung have 215 members. There is an institution for training Christian young men for evangelistic work connected with the mission.

John Innoent.

June 30th, 1875.

The Rev. J. Innocent furnished us with the following statistics in 1875.

The Tientsin station of this mission was opened in 1861.

From the commencement, there have been altogether five ordained missionaries, four of whom have been married.

There are at present, three ordained missionaries, all married.

The mission has three chapels.

There are two out-stations.

There are six organized churches. There are eleven native preachers.

Two candidates are in training for the ministry.

One colporteur is employed.

There is one Bible-woman.

The numbers baptized from the commencement have been 400 adults and about a hundred children—or about 500 in all.

The present numbers of church members are 196 male and 80 female—or 276 in all.

The contributions of the native church members amount to about \$30, exclusive of sacramental collections for the poor.

The two out-stations of the mission are at 樂陵 Lao-ling, district city, 150 miles south from Tientsin, 大沽 Ta-koo, town, 30 miles east from Tientsin.

LONDON MISSION.

From the preceding sketch by Mr. Stanley, we learn that this mission was first represented at Tientsin by the Rev. J. Edkins, B. A. on May 17th, 1861. We have nothing to add to what is given in that sketch; not having received any report from the mission.

AMERICAN METHODIST EPISCOPAL MISSION.

We learn from Mr. Stanley's sketch, that this mission was commenced in June, 1872, by the Rev. R. Davis, who came from Peking to initiate operations. The mission was we believe represented there when the sketch was written; but not having received any report, we can give no further details.

T'IENTSIN has not been prolific in missionary literature. We add a few more tracts in the mandarin published at this station, but the dialect does not differ materially from that of Peking

三字經 San tszé king. "Three character Classic." Rev. H. Blodget. 9 leaves. Tientsin, 1863.

擇善而從 Tsih shén ùrh tsùng. "Choose the good and follow it." Rev. J. Lees. 10 leaves. Tientsin, 1865.

兩人 謊言 Lêàng jin hưang yên. "Story of the Two liars." Rev. C. A. Stanley. 8 leaves. Thentsin, 1866.

伶俐 小孩 Ling lé seadu hai, "The young Gideon." Rev. J. Lees, 11 leaves, Peking, 1866.

爾出迷路 Ling ch'ah mê loô. "The Lost Child brought home." Rev. J. Lees. 15 leaves. Peking, 1866.

賢王遺事 Hêên wang ê szé. "Remains of the Wise King." Rev. J. Lees. 10 leaves. Peking, 1866.

THE FUTURE LANGUAGE OF CHINA.

WHAT is this to be? Is it to be what it is now, and what it has been for so many ages past? Or is it to be something else? The writer of this article believes that it will be something else; and in the following remarks he will suggest a few reasons for so believing.

The first reason that he would suggest grows out of the relation which language sustains to its people.

Language is always homogeneous with character. That is, a man's language is like himself. A gentleman speaks the language of a gentleman; a barbarian speaks the language of a barbarian. And whatever degree of rudeness or culture may characterize the man, a

like degree of rudeness or culture will characterize his language. One sees this strikingly illustrated in visiting not only different countries, but different places, classes, and occupations, in the same country. Let us suppose ourselves in England, or in the United States. The people of these countries, for the most part, speak English. But we do not find them all speaking the "Queen's English;" on the contrary, every man speaks his own English. That is to say, every one speaks the English with which he is familiar; and he is familiar with that which is suited to his degree of culture, his habits of thought, and his kind The child of course speaks the language of children. of occupation. But as the child grows into the man, his language grows with him. And as the man passes on to his position and occupation in life, his language, in like manner, suits itself to his position and occupation. In a word, man's language is, like his shadow, always with him, and always like him.

Nor is this true of individuals only. It is equally true of classes, of communities, and of countries. Everybody knows that educated men speak the language of education; professional men, the language of their profession; and business men, the language of their business. For every class there is in fact a class language. The like is true of communities. The language of cities suits itself to the usages of cities; and the language of the country suits itself to the usages of the country. Moreover, in city and in country the language of each locality suits itself not only to the habits and occupations of the people, but also to the degree of rudeness or culture characterizing them. And if we pass to countries, which, in this respect, are only larger communities, the same law applies to them.

This might be argued a priori, or from what we know of the origin and use of language. Language is not something made, like boots and hats, and kept on hand for future use; but something that comes from, and grows with the wants of men. Every thing of course must have a name, and every new thing, a new name; every thought must have an expression, and every new thought, a new expression. When manna fell in the wilderness, had it been something known, it would of course have been called by its known name. But it was something new; there was no name for it. So the people asking one another, said: "What is it?" and forthwith manna "what is it?" became its name. And like cases—perhaps many of them—we have all noticed, both in our own and in other languages, showing that it is in the nature of language to be coextensive with its people's wants.

But observation leads us to the same truth. All study of languages, whether of the present or of the past, amongst tribes more or less barbarous, or nations more or less civilized, has established this as

an invariable law, that whatever a people is, its language is; and whatever a people has been, its language has been. The language of a barbarous people is always barbarous; the language of a civilized people is always civilized; and if a people once barbarous, or partially civilized, starts off, or continues, on the march of improvement, its language starts off, or continues, on the same march of improvement, and step by step they keep pace together. This might be illustrated by referring to other languages; but a reference to our own will perhaps suffice.

The English language was not young, nor yet was it the language of barbarians, in the time of Chaucer and Wycklyffe. But it was not then what it is now. Untold wealth, in breadth, and beauty, and accuracy-not to speak of literary treasures-has since been added to it. But it has acquired this wealth only as the people have grown richer. In other words, the English language has extended, refined, and beautified itself, just as the English-speaking people have advanced in the arts, the sciences, and the amenities of life. This people and its language like two good and loving genii, whom God has sent into the world to bless it with light, and truth, and love have kept together. walking side by side and hand in hand, each helping the other in their advance, but neither striding ahead nor lagging behind. Such the past has been; such the future must be. We have a thousand things to-day-things good, and beautiful, and grand, common as the light we see and the air we breathe,-things of which we are ever thinking and ever speaking; but of which there was no knowledge, and for which there was neither thought nor language in the days of Chaucer. Five hundred years ago, -how unlike the present! And five hundred years hence how unlike the present will that period be! For the mission of these good genii is not yet accomplished. The goal, to which the hand that sent them seems pointing, is still farther ahead, and still higher up. But let us not lose sight of our object in the grandeur of these facts and possibilities. Our argument is, that a people and its language,—a language and its people, always are, and always must be, alike.

If now we apply this principle to the language of China, what will be the result? Before this question can be answered, there are two others that will need to be settled. 1. Are the Chinese to become a people of progress? If so, are the capabilities of their present language such as to enable it to keep pace with that progress? Let us look then a little at these two questions.

1. Are the Chinese to become a progressive people? If they are not,—if they are to remain as they are and as they have been for so many ages,—then no change of language would be needed, and none could

be expected. But if there is to be a change,—if old things here, as elsewhere, are to be relegated to the past, and new things are to be inaugurated,—in other words, if China, like other nations, is to enter upon a course of progress, then her language must change to suit that progress. But will that change come? Will she enter upon that course of progress? Looking only at the people themselves—their hoary age. their peculiar language, their singular literature, their pride, their conceit, their ignorance, their superstition, and above all the notion into which their whole thought has been for ages crystalized, that all reform, all improvement, consists in going back to the past; that there never has been and there never can be, anything equal to the politics of their ancient kings, and the doctrines of their sages.—I say, looking only at the people themselves, with their singular character and their singular history, one might be excused perhaps if at times he were not over sanguine in the hope of their future. But the future of this people, though it may be greatly influenced by their peculiarities cannot be controlled by them. There is a tide in the affairs of men. which men themselves cannot control. So there is in the affairs of nations. It may be true of both, that they are architects of their own future. But it is true only in a modified sense. For while on the one hand it is admitted that they control their destiny, on the other it must also be admitted that their destiny controls them. In other words, men cannot be isolated and independent. Nature has linked them together in families and communities; and they must necessarily influence and control one another. So it is with nations. They may be old or young, strong or weak, friendly or hostile, near together or wide apart. Their boundaries may be but lines of air; or they may be mountains, or rivers or oceans. But wherever located, or however circumstanced, they are of the same race, -members of the human family; and it is not in the nature of things that any of these members should ever be permanently isolated from the rest, or that in their contact or intercourse they should not be subject to the great law of influence. There will be, of course, a thousand circumstances to control this intercourse, and give character to its influence. But intercourse and influence there must necessarily be; and we have only to ascertain what the former is, to know pretty well what the latter will be.

China, partly from her position and surroundings, and partly from her long and deep-rooted prejudices, has had, in times past, but little intercourse with other nations, especially with those whose civilization has been in advance of her own. The result has been, that these nations have had but little influence over her. Indeed, until recently, the great west, with its vast resources of knowledge, wealth, and power, has been to her almost unknown. And even now she knows but

little of these great countries, and sees but dimly the giant shadows which they are beginning to cast upon her. During her long isolation and seclusion, China has made but little progress; and that little has been peculiarly after her own type. Her population has increased. and her numerous petty states have been fused into a great nation. Her government is better organized, and perhaps better administered. Her agriculture, her arts, her manufactures, her commerce, have no doubt also increased with her population, and with the protection which she has been able to afford them. But their increase has been very slow; and in character they have perhaps improved but little on the rude simplicity that characterized them two thousand years ago. More important changes, it is true, have taken place during the present century, and more particularly within the past few years. these have come from without. The great west, with its civilization and progress, has been coming nearer and nearer to her; and the influence brought with it she has been unable to resist. She has indeed hated this influence, and fought obstinately against it. been too mighty for her. Like the light of heaven, it has flung itself upon her shores, and her shores are beginning to feel its vivifying power. This influence hitherto has been comparatively small; and the results of course have been small in proportion. But from the nature of things it must increase; and the results must increase with it. China can no longer be what she has been. She has been brought to, and she is being drawn under, the great hammer of civilization; and that hammer will pound her into a new and better shape, or it will break her into pieces. The former must be the desire and hope of all who wish her well.

The statement has been made, and it is often repeated, that the Chinese are opposed to progress. But in our opinion that statement needs some qualification. It is true that the Chinese cling tenaciously to their old ideas, and to their old institutions; and it is natural that they should do so. These are old and familiar friends; and they have not yet become acquainted with new and better ones. It is true also that they dislike foreign ideas and institutions. This is partly because they dislike foreigners and distrust their motives, and partly because they regard these ideas and institutions as revolutionary and destructive to social order. And it may also be true that some, perhaps many, among the ruling classes are ready to oppose them, for the reason that they do not desire light, as darkness serves their purpose better. Still we must suppose that a considerable portion of all classes are better actuated, and that such do really desire what they deem to be their country's good, or, if we like so to call it, their country's progress. They may be short-sighted; they may be mistaken; both as to what progress is, and as to how it may be attained. But if they desire and seek it according to their understanding, though they may be chargeable with misapprehension, they can hardly be with opposition. To say then that the Chinese are opposed to progress; that is, to their own improvement, is saying that people are opposed to their own welfare, when they only misjudge, or misact, in regard to it.

That the Chinese are not opposed to progress except as they misapprehend it, and that they will adopt improvements when they become convinced of their utility, is evident from the course which, so far as we know, they have always taken; namely, to adopt improvements when seen and recognized as such. It is in human nature to do this; and the Chinese as well as ourselves are human in this respect. There was a time when they were ahead of us in many of the useful arts; and when, as to ignorance and superstition, we had little if anything to boast over them. If we are ahead of them now, it is because we have had advantages which they have not had. Give them these advantages and they will no doubt follow us. Some one will perhaps tell us, that this is just what we are trying hard to do, and what they are trying just as hard to prevent. Exactly so, and for the reason already suggested,—they do not know their needs. It is the nature of ignorance to be not only without knowledge, but without desire for it. When the ignorant arrive at the point of desiring knowledge, they have already ceased to be ignorant and begun to be wise. This point is not easily reached; and it is never reached in regard to all, or even many things at once. If men grow wise in the knowledge of their defects, and the means of supplying them, it is commonly by slow,—often by difficult and painful—processes. What we in the West have gained in this respect has been through a long and hard discipline. But it would seem reasonable to hope, that the Chinese with our history and example before them, and with the facilities afforded now, will work out their enlightenment in a shorter time, and with less of conflict.

That the Chinese, circumstanced as they are and educated as they have been for ages in the belief that they were the people of the earth, and that all others were but outsiders and barbarians, should have readily come to a correct understanding on these subjects, was a matter not to be expected. And when we consider how much of the early intercourse which they had with foreigners, was of a character in no way calculated to win their confidence and good will, but rather to enkindle distrust and hatred, we can hardly wonder at their prejudice against us. Their early impression of us,—and this impression, though perhaps somewhat modified, is still prevalent, seems to have been that we were a kind of dare-devils, come, like pirates, from our

lurking-places over the sea, to prey and fatten on them. Hence the appellation of devils by which we are so often called, and hence too the suggestions of our piratical character found in words and phrases applied to us. In the neighborhood of Ningpo a foreigner will often hear boys shouting after him as he passes along, this offensive couplet:

'Ong-mao nying. Koh-mang t'ing.

The rhyme perhaps more than the meaning of this couplet, is what amuses the boys. Nevertheless it has a meaning, and a meaning too that tells a good deal of what the people have thought, and what perhaps they still think of us. These words literally rendered are:—

Red-haired men. Grass-hopper junk.

Grass-hopper junks were the Canton piratical junks once so common and so terrible along the coast; so called from their fancied resemblance to that insect in shape; perhaps also in character, both being depredators, hungry and remorseless. This couplet of course puts foreigners in the same category. No doubt in this estimate which the Chinese have formed of us, which they pass from one to another, and which they hand down to their children, there is great indiscrimination, and great injustice. Still this estimate must have had some foundation, or it could not have existed. And could we go back and discover all that has occurred in our intercourse with this people, we should doubtless find that it has had not only some foundation, but a good deal. It is but right then that we should bear this in mind, and that we should look upon the prejudice which we find against us here the more leniently, considering what we ourselves have done to occasion it.

If then we take into account the peculiar circumstances of this people,—their long and singular isolation, their utterly false notions of themselves, and of the world around them, their ignorance, their superstition, their misapprehension of our object in seeking intercourse with them, and lastly their prejudice against us, originating no doubt in real wrongs done to them, but augmented and intensified by a thousand imaginary ones, which falsehood and rumor were ever ready to create,—I say, taking all these things into consideration, and then looking at the extent to which they have already yielded to our influence, and the progress which they have made under it, I think it must be admitted, that so far from its being a matter of wonder why that progress has not been greater, it is rather one, why it has been so great.

It has been but a little since their country was fast closed against us,—when the few tens of our countrymen residing here were shut up within the suburb of a single city, and under restrictions and surveillance so close, that they had almost to bow and ask permission to go in and out of their own dwellings. Had there a prophet arisen in those days and declared, that within a single generation this great country would be open to the foreign traveller, and all its important ports would not only be open to foreign residence and foreign trade. but would almost be turned into foreign cities; that steamers would be thronging her coast and rivers; that the representatives of foreign powers would be residing in Peking, holding audiences with the emperor and his ministers: that China herself would be sending ambassadors to foreign courts, and her sons to foreign schools, -nay even would be establishing schools and colleges of her own, under the care of western scholars, to have her young men looking towards official life instructed in the languages and sciences of the West; that she would be establishing arsenals and foundries, manufacturing arms, building ships of war, studying navigation and military science, introducing into her army and navy foreign arms, foreign discipline, and to some extent foreign language; that her trade, then dwarfed by restrictions and made contemptible by squeezing and smuggling, would grow to its present size and respectability, and be placed under one of the bestregulated Customs found in the world.—I say, had there a prophet arisen in those days and declared the coming of all these events, and so soon, what would have been thought of him? There were few perhaps who would not have thought him mad. Yet all these things have happened, and many more besides. Mines are to be opened, telegraphs and railroads have had their beginning, the press even has been started in its grand work; and last, but not least, heralds of the Christian faith are everywhere doing their work. Yes, the country is opened, and it is every year and every day opening more and more, to our influence in matters of politics, in matters of commerce, in matters of education, and in matters of religion. In all these we have been her people's instructors; and it is no exageration to say, that they have been instructed. It is true that they have not learned all that we have undertaken to teach them. It was not to be expected that they would. But they have learned much, and they might have learned more, had our teaching been better. It may perhaps be said that the knowledge which they have gained and the improvements which they have made, have been forced upon them. This may be true in part; but what of it? Who does not know that much of the knowledge and many of the improvements that come to us all, come to us in this way? Much of what we learn, we learn from the things that we suffer. Much of the progress that we make, we make because progress overtakes us, and its current, which we cannot stem, bears us with it. then the Chinese have been learning and making progress from necessity,—that is by being brought in contact with circumstances that have required it, wherein is their case peculiar? Is not this just what happens to all people, and to all men?

But the objection as stated—that the knowledge which they have gained and the improvements which they have made, have been forced upon them—is not true; or rather, as before remarked, it is true only in part. Our intercourse with them has no doubt to some extent been forced upon them; and the concessions which they have made to us in treaties, have perhaps been made from necessity. They would no doubt have avoided these had it been possible for them to do so. But forced to this point they have voluntarily gone further and adopted to a considerable extent our ideas and improvements; and there is every reason to believe, that they have adopted them as fast and as far as they have become convinced of this utility. But the objection, to whatever extent it may be true or false, does not affect our argument, which is simply to show that progress has been made, and made under circumstances comparatively unfavorable; and so infer that this progress will not only continue, but that it will increase as the circumstances become less obstructive.

It will be admitted of course, that if the Chinese could see things in their true light-if they could see how many things in their old system are useless, or worse than useless, and could with strong and eager hands pluck them up and throw them away,—their progress would be far more rapid, and attended with fewer difficulties. But as vet they cannot do this. Their vision is clouded,-they see things but darkly. So they cling to the old and the worse, and reject the new and the better. Time and conflict are needed to adjust these matters for them, and time and conflict will no doubt adjust them. This indeed is certain, as certain as that progress is the natural order of things, and especially the order of things at the present time. There is now, or there is soon to be, progress everywhere. The night of the human race is past. Day, with its light, is breaking. The great nations of the earth are astir; and soon the world, their common city, will be loud with the din of their mighty toil. Late sleepers will find sleep no longer. They too must be up and doing. And "Excelsior" will become the cry, and the destiny of all.

There is then, we think, no doubt but this people is to be a people of progress. In the end they will be so from choice. In the meantime whether this choice be present or absent, the great fact remains, the world is moving on, and they must necessarily move with it. The goal we see, and their arrival at last we also see; but the road that leads them to it is hidden. We know not whether it lies through sunshine and peace or through storm and conflict.

2. This brings us to our second inquiry, namely: The progress of this people being supposed, are the capabilities of their present language such as will enable it to keep pace with this progress? In other words, can their language be so modified and improved as to become an accurate and convenient depository of thought, and medium of communication, for a people advanced in the arts, sciences, literature, and general education?

It is presumed that most of those who will take the pains to read this essay, will have more or less acquaintance with this language, which will obviate the necessity for any extended notice of it. But for the benefit of any who possibly may not have this acquaintance, a few statements in regard to it may be needed.

And first, what is meant by the Chinese language? Is there anything that can properly be so called? Hardly we think, in the sense commonly understood, as when we speak of the English language, the French language, the German language, etc. In each of these countries there is one common language—a language that is spoken and written, and spoken and written, though of course in different degrees of accuracy and elegance, by all who speak and write. This is not the case in China. Here the language written and the language spoken are wide apart; so wide indeed that books when read to the common people must be turned into their vernacular in order to be understood. The written language though varying much both as to style and idiom, is yet intelligible to all who learn it, which may be somewhere from one tenth to one hundredth of the whole population. But the language spoken is in endless confusion, both as to sound and idiom. The language spoken at Canton is unintelligible at Foochow; and the language spoken at Foochow is unintelligible at Ningpo; and so on. In fact, the different dialects found along the coast, to which our knowledge is chiefly confined, are almost innumerable. The language spoken in the northern and western provinces is said to be more uniform. But probably even there the changes are considerable. There is a dialect, called the Court or Mandarin, which is sometimes represented as intelligible every The truth is, however, that it is intelligible nowhere, except to officials and a few others, who for special reasons acquire it, unless it be in the northern and western portions of the country where the language of the people is a kind of Mandarin. But even the Mandarin changes with its locality; and there is no just ground for speaking of it as something definite and invariable. This dialect might be written; and it has been written to some extent. It appears in some books of light literature, and in some moral essays. But it is not the common language of books, or of any kind of writing.

The Chinese language then—if we insist on the use of the ex-

pression, must be understood—whatever it may have been once—to be in this disjointed and chaotic condition now. Its signs indeed remain, and, presented to the eye, in whatever part of the country one may be, they are still expressive; but their names, or sounds, have fallen into hopeless confusion. Then too, while many of these signs have become obsolete, there have grown up in the various dialects, or vernaculars of different places, many thousands of words for which there are no signs in existence. So the art, if the people ever had it, of speaking as they wrote, and of writing as they spoke, is now lost, and, so far as one can see, lost irretrievably.

But why irretrievably? One, and perhaps the chief, reason to be assigned for this, is found in the peculiar character of their written medium, or the signs of which we have been speaking. These are not alphabetic flexible signs, such as are found in other languages, but fixed arbitrary, pictures, or representations. At first these signs or representations may have had some resemblance to the objects represented; but they are now essentially arbitrary; and they are utterly inflexible. The least alteration of a Chinese character would change it either into another character, or into something that would not be a character at all. One will readily see how rude, how clumsy, how inadequate, such a vehicle of thought must be. He will also see, that while it might serve to meet the necessities of a rude people when few and in constant intercourse, and when their wants and thoughts were few and stereotyped, it must begin to fail as they become numerous and scattered, and as new wants, new ways, and new ideas grow up amongst them. Moreover he will observe that though by care and culture it is extended and improved, yet as this extension and improvement go on, fitting it better for the use of scholars, they necessarily place it beyond the reach of laborers, making it in fact a dead language, useful to those acquiring it, but unacquirable to the masses; and that the masses deprived of the use of the language in its written form necessarily depart from it in their use of the spoken. And so these two forms having become separated, and having been separated so long and for such a reason, there can be no hope of their ever being reunited.

These statements, intended chiefly to call attention to one or two features of the Chinese language, will also, I think, have served to place before us these important facts, which, if kept in mind, may aid us in our progress; first, that the language as it is spoken differs very widely from the language as it is written; second, that this difference is the natural and necessary result of the circumstance that that language, from its peculiar structure, is incapable of being understood and used by the masses; and third, that the language spoken not only

differs widely from the language written, but it differs full as widely from itself in the different parts of the empire.

Now with these facts before us we may ascertain, I think, without much difficulty, the capabilities of the present language of this people to meet the requirements of their contemplated progress.

One of these requirements will certainly be the use of a common language, and a language whose written and spoken forms will be sufficiently alike to be written when spoken, and to be understood when read.—a language that will be the common depository of thought and medium of communication throughout the empire. This language must be the language of the senate, the language of the forum, the language of the rostrum and pulpit, the language of the schoolroom, and the language of the press. Their present language, as we have seen, is far, very far, from being such. Is it capable of becoming such? There may be those who think so. If there be, they would do well to tell us what constitutes this capacity, and by what process it is to be devel-For ourselves, we confess that we can see none; and that our hope in the future of this language, if we ever had any, is dead—twice dead, plucked up by the roots. Their language as spoken has no common bond strong enough to draw together and unite the numerous dialects now in use. Nor is any one of these dialects sufficiently prominent or influential to be able to extend itself and displace the rest. This might possibly be hoped for of the mandarin, were it not for the fact, that any spoken language, to become, or remain uniform in a country like this, must also be written, and made the language of all classes and of all pursuits. But the mandarin cannot be written, so as to be intelligible, except by the use of the Chinese character, or those numerous arbitrary signs, which one must toil half a lifetime to learn, and a whole one to keep in memory; and so it would become nearly or wholly useless, to the common people.

It is possible perhaps to exaggerate the difficulty of acquiring a knowledge of the Chinese character. Such at least seems to have been the opinion of Sir John Davis, who has told us,—in language not over modest perhaps,—that, "The rumoured difficulties attendant on the acquisition of Chinese, from the great number and variety of the characters, are the mere exaggerations of ignorance." Nevertheless, the common opinion has always been, that the acquisition of this language is a task of no easy accomplishment; and this opinion has probably for its foundation something more than ignorance. There have been many besides Sir John Davis, who have studied this language, and who have studied it too with some success, who have at many times and in many ways spoken of its difficulties. But there is evidence of these difficulties more weighty than the judgment of foreign

scholars. It is found in the very form and character of Chinese educa-There is throughout China, among all classes, a reverence for Moreover, learning is profitable as well as respectable. Why then should there be so few, one need not say scholars, but persons, able to read fluently and to write correctly? Schools are common: and perhaps the majority of boys attend them, many for several years; and yet only a few, except those who make study and teaching their profession, ever acquire a practical use of their character. How is this to be accounted for, except by supposing that the task which this imposes is exceptionally difficult? It need not of course be asserted that the difficulty here spoken of has never been exaggerated. Our object is simply to show that it exists, and that so far as concerns the masses, it is practically insurmountable. This difficulty, however, does not, as the remark of Sir John Davis would seem to imply, grow wholly out of the great number of characters to be learned. This occasions a part of the difficulty, but not the whole. No small part of it grows out of their arbitrary and peculiar form. Some of these characters, it is true, are simple, easily learned and easily remembered. But this is far from being true of them all. Many of them are very complicated; and not a few of them, wholly unlike in meaning, are so alike in form as to be for ever bothering one to recall which is which. This confusion of course would not exist were the characters perfectly learned. But perfection, in most things, is something hard to reach, and it is especially so in the matter of learning ten or twelve thousand Chinese characters. Sir John Davis, and his predecessor Prèmare, I know, thought that four or five thousand characters well learned would enable one to read and write the language with tolerable facility. This opinion may possibly be correct; but their statement of it misleads, in that it overlooks a very considerable part of the difficulty with which the acquisition of these characters is attended. Were these four or five thousand characters isolated, and the only ones to tax his energies, his task, though still no slight one, would be comparatively easy. But it must be remembered that they are mixed up with a still larger number of others, which he is ever meeting, and with which he must necessarily form more or less acquaintance. And the tax laid upon his time and energies in this way is very considerable. It is much like forming acquaintances with people. An evening spent with half a dozen would perhaps suffice to make the acquaintance of all. But the same time spent with a hundred, while the exertions would need to be greater, the results would probably be less.

It must be admitted then, we think, that the difficulties attendant on the acquisition of Chinese,—arising in part from the number of characters to be learned, in part from their arbitrary and complicated forms, in part from the confusion and distraction occasioned by similarity of forms and sounds, and in part from their connection with numerous others, practically beyond the student's reach, but ever intruding upon his attention,—do really exist, and exist to such an extent as to render it incapable of ever being brought within the reach of the common people.

Moreover, the difficulty of acquiring a practical use of the Chinese character, while already too great for the common people, must necessarily increase as progress goes on. New things must have new names, and new thoughts must have new expressions. And as these increase to hundreds, and thousands, and perhaps to many thousands, what can be the result but to make what is impossible for the many, more and more so to the few?

Another feature of this language, indicating how unfit it is to be the language of progress, is its want of inflections. Only think of a language utterly destitute of these,-whose nouns can tell us nothing of their gender, number, or case; and whose verbs can tell us nothing of their mood, tense or person! Looking at such a language only from our own position, we might be strongly inclined to regard it as a kind of monstrosity,-something bad to look at, and something worse tohandle. In truth, however, the language is not monstrous; it is only defective. The defect indeed is serious; yet by no means so serious as to render the language useless. There are ways of supplying the wants of inflection to some extent,-but only to some extent. There are many forms of thought, simple and common in western languages, that could hardly be put into Chinese. And one translating from these is ever at his wits' end in matters of this kind. This defect, already so embarassing, must become more so as knowledge extends, ideas increase and forms of thought become more numerous and complicated. the language alphabetic, necessity would force upon it these changes; but no necessity could enforce them upon Chinese characters.

We will call attention to but one other feature of the Chinese language, incapacitating it to be the language of progress. This is its unadaptedness to receive help from others. Ability to do this seems essential to the growth of any language. Every one knows how much the English language has been indebted to others. It has borrowed much, and from many sources; and in doing so, while not robbing others of their wealth, it has greatly increased its own. The guardians of this language it is true, have been watchful and jealous, inclined to challenge and treat as aliens these linguistic immigrants; yet, in spite of them, a large number have maintained their position, and won their citizenship. Our language itself has been generous towards them. It could well afford to be, being by nature rich, and having every facility

needed to clothe, domicile and employ, all that would be active and useful. But the Chinese language has not this ability. It cannot, without difficulty, and without self-injury give place to foreign words. It is done, we know, to some extent, but always under a kind of protest. Indeed the very nature of the language is a protest against it. And were it practised to any considerable extent, the language would be in danger of becoming a senseless jargon. This must be obvious to any one who will recollect, that all Chinese characters have meanings, a circumstance of course strongly averse to their being used phonetically. Indeed, to use them in this way without some mark of indication. makes jargon at once. Even the use of them as proper names, which of course cannot be avoided, is, to the unpractised reader, a great stumbling-block,—so great, that in some books, pains are taken to indicate when they are so used, by drawing down their side, one straight line when they are names of persons, and two when they are names of places. But this process, however useful to the reader, mars the beauty of the page, and so it is generally avoided. When characters are used phonetically,-for their sounds only,-they have a mark,-the character for mouth,—attached to each on the other side. These not only disfigure the page, but the characters also; and they would, with reason, be still more disliked. Besides, this process is in itself an acknowledgement of the language's incapacity, being, so far as it goes, the adoption of a new one.

These are some of the considerations that induce the writer to regard the present language of China as incapable of any great improvement, and any hope of its being able to accompany its people very far in their progress, as utterly groundless.

What then is to be the result? Clearly the one or the other of these two things. Either the people will remain with their language without much progress; or progressing, they will leave their language behind. And of these two things, which appears the more likely? To the writer, the latter decidedly. He believes that the condition of this people is yet to be greatly improved; and that a part of its improvement will be a new and better language, a language that will make education possible for all classes.

Gustavus.

GOD κατ' ἐξοχην. By Rev. Thos. McClatchie, A.M. PART II.

THE great origin of all things then, according to the Confucianists, is one eternal, indivisible, unmade Shin, inherent in eternal, infinite matter; and, according to the Stoics and others, one eternal, indivisible,

unmade *Theos* (or *Deus*) inherent in eternal, infinite matter. The Confucianists consider this primordial matter to be air, as did Anaximenes and his followers in the west.

Precisely the same names, titles, and attributes are given to this SHIN and to this Theos: and each being inherent in eternal matter and animating it, is a Soul-the soul of the world-and not a personal being. If therefore SHIN means "Spirit" and not "God" because it is a Soul: so also must Theos (or Deus) mean "Spirit" and not "God." because it is a Soul. But, if the latter, notwithstanding it is a soul. and all the Stoical Theoi (or Dii) are souls, means "God:" then also the former must mean "God," notwithstanding it is a soul, and that all the Confucian Shin are souls. "The sun, the moon, and each of the stars, has a distinct soul inherent in itself, or peculiar to it's own body. Each of these souls, invested in the celestial substance, and in each of the visible celestial bodies, is a god: and thus all things are full of gods." Plato calls the celestial bodies gods, as endowed with and moved by good and rational souls.* Any argument therefore brought against the word SHIN meaning "God," based upon the ground that all Shin are souls, falls powerless; unless we admit the force of the same argument as applied to Theos and Deus.

Having examined into the nature and attributes of the superior portion of the origin of all things, we now proceed to investigate the eternal matter in which this First Shin is inherent, and from which he creates or forms the world which he animates by his presence.

I. The Khe is the chief Demon-god of the Classics.

The Khe is of two kinds, called respectively the Yang-Khe, pure ether or light, and the Yin-Khe, subtile air or darkness; and these two Khe are respectively designated, the latter **A** Demon, and the former in Shin; e. gr. "Demon and Shin are just the Khe." "Regarding the Khe as two, then the darkness is Demon, and the Light is Shin." "The Light is good, the darkness is evil; both sages and worthies have frequently made this statement."

Thus in this Khe, generated by the First Shin we have the Second Shin of the Confucian Classics, commonly called **A** in Demongod; and these two, Shin and Demon-shin, although eternally united together, yet, are wholly distinct in nature and power; e. gr. "That which is incomprehensible in heaven (i. e. the universe) is Shin. Com. This Shin is Nor the shin of Demon-shin (i. e. the Khe); it is the Shin which adorns the myriad of things."‡ (Yih King). "When we speak of the Great Extreme (Shin) we connect it with the light

Grote's Plato, Vol. i, pp. 418, 419.

⁺ Cho-tstage Sec. 51, pages 2, 6, also Sec. 49, Pt. iv, par. 23. This Khe is also called \$\frac{1}{2}\$ \$\frac{1}{2}\$. \$\frac{1}{2}\$ Sing-le, &c. Sec. v. p. 31.

and the darkness; and when we speak of nature (Shin) we connect it with the Khe. If these severally were not so connected with the light and darkness (divided Khe) and with the (undivided) Khe, then how could the Great Extreme (Shin) and Nature (Shin) be supported? Yet, when we wish to distinguish them clearly, we cannot but treat of them separately." "Le (Shin) rests upon the light and darkness (Demon-shin) as a man rides upon a horse."* "The Khe is the abode of Shin, and body is the abode of the Khe," Sing-le &c. Sec. xi, 38.

Thus the Confucianists, on the authority of the Yih King distinguish clearly and decidedly between the two powers Shin and Kweishin or the Khe. This Confucianist designation of the Khe however, is not universally adopted by the Chinese philosophers; for, Hwaenan-tsze for instance gives each of the divisions of the Khe the designation "Shin" and calls these "the two Shin (I)" which the Commentator explains to be the Yin-shin and the Yang-shin.† Thus amongst the Chinese philosophers some call both the substantial principles of the universe "Shin," while the Confucianists call the good principle alone "Shin," and the evil principle they call Demon.

In the First Shin of the Confusianists, therefore, we recognise the First God of Persian theology from whom emanates the two substantial principles of light and darkness; and in the designation of these two principles we find precisely the same difference prevailing amongst the Magi as amongst the Chinese philosophers; e. gr. Some of the Persian Magi we learn from Dr. Mosheim "suppose that there are two gods, as it were of contrary arts, so that one is the author of good, and the other of evil things; others call him that is the better a God, but the other a Demon only.";

Here again, we have the clearest proof that what other pagan nations call "God," the Chinese call "Shin." Some of the Chinese philosophers and of the Magi, call the darkness "Demon," while the former call the light Shin, and the latter call it "God;" others amongst the former call both the light and the darkness "Shin," and amongst the latter some call both "God." Again; the Confucianists call the light or pure ether "Shin;" and "almost all oriental nations believe the all-pervading Light to be God." "In the earliest ages, God himself was believed to be light and ether." Zeno, "athera Deum dicit" calls the ether "God," i. e. Jupiter, the second God.

II. The Khe is a twofold soul.

The process preparatory to the generation of all things, is that, the Demon-shin or the Khe forms a body for itself, viz., the visible

^{*} Choo-tsze, Sec. 49. Part ii, par. 17, 23.

[†] Works, Sec. vii, p. 2.

[†] Cud. Vol. i. 354 note.

| Ibid. p. 475 note. Vol. iii, p. 279. Zeller, p. 140 note.

universe; e. gr., heaven and earth are but one Yin-yany thing, originally generated by the Yin-yang Khe* (Demon-shin). complete Yang then, is Shin with it's body heaven, and the complete Yin is the demon with it's body earth; hence we are told that "the soul of the Yang (heaven) is Shin, and the soul of the Yin (earth) is demon."+ Thus heaven and earth are the first Demon-shin complete. body and soul, and are so called from their Khe or twofold soul; e. gr. "Heaven belongs to the Yang and is Shin; earth belongs to the Yin. and is demon." Further we are told that it is in consequence of being thus animated by a double soul, that heaven and earth can generate the myriad of things; e. ar. "That which fills up the midst of heaven and earth, so that these can make and transmute, is the twofold Khe, Yin and Yang, which cause termination and commencement, increase and decline," &c.

III. The Khe is the (Corporeal) Great Extreme,

"The Great Extreme is just one Khe which divided obliquely and became two Khe: the part which has motion is the Yang (Shin or Light), and that which has rest (vis inertice) is the Yin "(demon or darkness). It also divided and became five Khe (the five elements); scattered and became all thing."8

The Khe or Demon-shin, then, is the Great Extreme which generates all things by division of his own substance, so that all things are parts or portions of himself. This power however, must be carefully distinguished from the First Shin, for it is only "Because of it's one Shin it is designated the Great Extreme." The First Shin or the divine reason, unites with the Shin of Demon-shin and makes it to be a rational soul or mind.

IV. The Khe is Heaven.

"Heaven is accumulated Khe; the Sun, Moon, and Stars are lights in the midst of this accumulated Khe."** This "Heaven" being composed of body and soul, is of course governed by it's soul e. gr. "Heaven regards the Khe (Demon-shin) as Lord, and bodily form as second in rank." † But this Khe or animated Heaven which generates all things, does so by the powers conferred upon it by the Shin kar, 'εξογήν, e, gr. "Le (Shin) existing, then the Khe exists, flows forth and pervades, generates and nourishes," ## &c.

This animated "Heaven" is the Shang-te of the Confucian Classies; e. gr. "When Heaven produces and completes the myriad of things, and rules and governs them, the title given to that being is

^{*} Choo-tsze Sec. 49, Pt. iii, par. 11.

[†] Chung Yung Ch. xvi, p. 11. (Hankow Ed). | Chec-tsze, Sec. 49. Pt. iv, par. 25.

I Sing-le &c. Sec. xxviii, 4.

[§] Ib. Pt. ii, par. 3.

[¶] Yih King, Vol. ii, Imp. Ed. ** Choo-tsze Sec. 49, Pt. iii, par. 39.

^{††} Sing-le, &c. Sec. xi, p. 36. ‡‡ Choo-tsze, Sec. 49, Pt. i, par. 12.

Te." (i. e. Shang-te). This Te or Shang-te is the Khe or Demon-shin the soul of Heaven; the visible Heaven being his body; e. gr. "The substance or body is called heaven, and the Lord and governor thereof is called Te." Hence Shang-te being a soul, governs the world, his body, just as man's body is governed by the inherent soul or mind: e. gr. "Shang-te is the Lord and Governor of Heaven, as the human Mind is the Lord and Governor of the body,"+

"Heaven and Earth are one Khe, just as the various bones of a man constitute one body. Shang-te is the Ruler of Heaven (i. e. his body, the world), just as the Soul is the Ruler of the body. How can there be two (Rulers)?"t

V. The Khe is the Supreme Monad.

"The Supreme Monad (* -) is the original Khe of Chaos, before the separation of Heaven and Earth. Before dividing, it is designated one" (Monad). "The Great Extreme is the one chaotic Khe before Heaven and Earth divided. This is the 'Great Beginning' and the 'Supreme Monad.' "\((+ -)\). "At the commencement of the Tsze Hwuy chaos still exists, and is called (in the classics) 'the Great Beginning,' that is to say the beginning of a Yuen. The appellation 'The Supreme Monad (* -)' means the subtile and coarse Khe when chaotic and blended together as one, before its division." Again we have, on the authority of Confucius, the formation of the world from this Shang-te or the Khe by the division of his substance; e. gr. "Thus it is that ceremonies date their origin from the Supreme One (i. e. Monad * -); he dividing constituted Heaven and Earth; revolving he produced Light and Darkness (Yin and Yang)," ** &c.

"The Great Monad (* -) is the Great Extreme; when he is undivided he is called the Great Monad; because he is the extreme point (of creation) hence he is called the Great Extreme."

"The Great Monad (-) means the mixed original Khe, when chaotic and one, not being vet divided into the light and clear, and heavy and gross (Khe),"†† &c.

Hence we have in the Confucian origin of all things, the First One or Unity (SHIN) and the second one or Monad (Khe) of the western philosophers. (See First Part).

VI. The Khe is mind.

"If there were no Khe, then Le (SHIN) would not have any thing

<sup>Legge's "Notions," &c. p. 12.
Med.'s "Inquiry," &c. p. 28.
Legge's "Notions," &c. The last sentence is incorrectly translated; it should be</sup> "How can these Rulers be different;" i. e. Shang-te and the Mind in Man are one and the same. See below.

Le Ke, vol. xviii.

Chow Yih Lew, vol. iv, 7, 39.

[¶] Sing-le, &c. Sec. viii, p. 13.

^{**} Med.'s "Theol. of Chin." p. 82.

⁺⁺ Sing-le, &c. Sec. 70, p. 21.

to rest upon." "If there were no Mind, then Le (SHIN) would not have any thing to rest upon "* Here the "Khe" of the first sentence is evidently the "Mind" of the second. The formation of Mind is as follows: "Accumulated Khe produces form: Le (SHIN) unites with it. and then it possesses the powers of Understanding and Sensation, just as when oil is poured upon fire, then there is much flame. That which causes Sensation to exist is the Le (Shin) inherent in Mind, and that which possesses the power of Sensation is the spiritual portion of the Khe." (i. e. the Yang-Khe or Mind). "Intellect, Sensation, and rotary Motion belong to the Yang, bodily form to the Yin, + Hence this Intellectual Khe or fiery Ether is styled "Mind" by the Confucianists as it was styled Nove or Mens in the west; and this theos was Jupiter, as this Shin is Shang-te; e. gr. 上 帝天之神也. The Shin (rational Soul, or Yang Khe) of Heaven is Shang-te." "Mind is the brilliant portion of the Khe." ‡

"Heat or fire is the power to which the life and the existence of the world must be referred. This power must be further conceived as being the soul of the world, as being the highest reason, as being a kind, beneficent, and philanthropic being; in short, as being God himself." "Zenoni et reliquis fere Stoicis other videtur summus Deus, mente proditus, qua omnia regantur." To Zeno and almost all the rest of the Stoics, the Ether seemed to be the highest God, endued with Mind, by which all things are governed. "According to the stoics God is Nove residing in the world as it's soul," &c. This "Mind" is Jupiter; "Zeus is also spoken of as being the soul of the world by Cornutus." "Quid est Deus? Mens universi." What is God. The Mind of the world. The power of Motion also which this soul of the world possesses is conferred upon it by the First Shin; e. gr. If Le (Shin) had not Motion and Rest, then how could the Khe (Mind) have Motion or Rest?"**

Hence the Shin Shang-te is the Theos Jupiter, and the term "Shin" means "God."

VII. The Khe is Khëen-Khwan.

"Khëen is the Yang, Khwan is the Yin; this is the Khe of Heaven and Earth which fills up the midst of both."++

This is the designation of the twofold Khe or the Demon-shin in the Yih King, and hence it is but another appellation for the Confucian Shang-te or the twofold soul of the world; e. gr. "Khëen-khwan is the Te (Shang-te) who governs the myriad of things," ## &c. "Heaven

^{*} Choo-tsze, Sec. 49, Pt. i, par. and 5. Sec. 44, p. 2.

[†] Ibid, Sec. 49, par. 22, and Sec. 51. p. 19.

^{\$} She King; and Choo-tsze, Sec. 44, p. 2.

Zeller, p. 138. Ib. p. 140 note. W Ib. p. 143 note; and p. 150 note.

^{**} Choo-tsze, Sec. 49, par. 36.

^{††} Sing-le, &c. Sec. iv, p. 2.

II Yih-king, Vol. xiv, p. 15, Imp. Ed.

and Earth are corporeal, Khëen-khwan are incorporeal; Heaven and Earth are the body of Khëen-khwan, and Khëen-khwan are the nature and passions (i. e. rational and sentient soul) of Heaven and Earth." "When they assume form, Kheen (shin) becomes Heaven, and Khwan (Demon) becomes Earth."* Hence Confucius designates Heaven and Earth from this twofold soul; e. gr. "Khëen is Heaven, and hence he is called Father: Khwan is Earth and hence she is called mother." + "Khëen-khwan are a Great Father and Mother." + "The Kirei-shin are commonly found in juxta-position in the Chinese Classies, and must be understood as referring to the theory of a dual system of the universe, entertained by the Chinese, in the same way as Heaven and Earth, Yin Yang, the male and female principle of nature." Yang, "the male principle of nature;" Yin, the female principle of nature." "Heaven and Earth are my father and mother, and my Father and Mother are Hearen and Earth (Shang-te). Heaven is father, and father is Heaven; Earth is Mother, and Mother is Earth. Man ought to serve Heaven and Earth as they serve their father and Mother; and children ought to serve their father and mother as they serve Heaven and Earth." "O vast and resplendent Heaven (Shanate) who art called Father and Mother!" "Kheen is Heaven, is Spherical, is Prince, is Father," &c. "Khëen is the commencement of all things, hence he is designated Heaven and Light (Yang Khe), and Father, and Prince."** "Because of the immensity of his Khe he is designated 'Expansive Heaven;' because his throne is on high, he is designated 'Shang-te.'" + As he is "Spherical," Earth is always included in the name "Heaven," as being in his centre and thus constituting part of himself; e. gr. "The myriad of things are included in Heaven and Earth; and Heaven and Earth are included in Heaven." ## "Heaven and Earth are in reality but one thing; Earth is also Heaven." Jupiter or Heaven is both male and female, and so is Shang-te or Heaven. Hence the Epicurean sneer against Jupiter applies equally to Shang-te, and the latter as well as the former is "Anum fatidicam Pronæam." §§ The old prophetic dame providence!"

Hence also the Confucian Shang-te is a being composed of soul and body, like man; e. gr. "Confucius said..... By sacrifices to Heaven and Earth, they (the ancient kings) served Shang-te."¶¶ But these sacrifices are not offered to Heaven and Earth as dead matter,

^{*} Choo-tsze, Sec. 49, Pt. iii, par. 36, Sec. 28, page 1.

⁺ Yih-king. ‡ Sing-le, &c. Sec. iv, p. 1.

Medhurst's "Theol. of the Chinese," pp. 2, 7, et passim. ¶ She king, Sec. v. p. 39.

[§] Sing-le &c. iv, p. 21. ** Yih King. tt Chow Le, Sec. xviii, p. 2.

¹¹ Chung Yung; Pun-e-hwae-tseuen, Ch-i, 26.

^{||} Two Chings ; Vol. i, Ch. ii, L, p. 7: Tp. 7.

^{§§} Cud. i, 436, (see Cic. De. Nat. Deor. lib. i, ch. viii. ¶¶ Chung Yung Sec. xix.

but as living Beings animated by a Mind or twofold soul; hence Confucius explains himself as follows; "The sacrifices to Heaven and Earth are to show gratitude to the Demon-shin." i. e. Shang-te's soul or "Mind."*

"The Orphic theology," say Damascius, "calls the first principles hermaphroditic, or male and female together."

From the above passages it will be clearly seen, that we have here in Confucianism, the *triple* life of the universe held by the Pythagoreans, Plato, and others (see First Part), viz. 1. Unity (Shin); 2. Mind (Nove); and 3. Anima ($\psi v \chi \eta$). The first of these the western philosophers call *Theos*, and the Confucianists Shin; the second is called by the former *theos* (Jupiter, and Nove), and by the latter *Shin* (Shang-te and Mind); and the third *both* regard as the inferior soul, and designate "Demon."

Hence also, it is plain that Shang-te or Mind is merely the Demiurgic framer of the world, his body. "Mind compared with Nature (Shin) is more material; compared with the Khe (i. e. the Yin Khe or ethereal body) he is more spiritual." Choo-tsze in reply to a question concerning the Mind of Heaven and Earth, replied; "Mind certainly is the ruling power (Shang-te), but, that which constitutes him the ruling power is Le," (Shin or the Divine Reason).

The Yang Khe as we have seen is styled Kheen, Shin, and Shangte; the rational soul of Heaven or the World, which is not complete without his body the azure sky or visible Heaven; hence Choo-tsze tells us (see Pandects) that the expressions "The producing of Heaven, the producing of Earth, the completing the Demon (anima), the completing the Te (Shin or Mind or Shang-te), means the same as this 'The Great Extreme (i. e. the Khe or Shang-te) moving and resting produced the Yin and Yang." Dr. Legges was quite puzzled when he met with this passage twenty-five years ago. He could not bear to think that the being whom he had already decided to regard as the Jehovah of the Bible could be "completed" by generating the visible Heaven as a body. In order, if possible, to escape the difficulty, Dr. Legge first denies that Te is Shang-te. He tells us that "Shang-te cannot be intended by Te, because, on Choo He's principles the Great Extreme and Shang-te are the same." But, this is the very reason why the Te or the Yang Khe is Shang-te; for, the Great Extreme, as we have seen above is "one Khe" which divides into the several portions of the universe, and is the same as * - or the Great Monad which Dr. Legge and every student of Chinese knows is Shang-te. Dr. Legge next tells us that

^{*} Le Ke Sec. ix, p. 9.

[†] Choo-tsze Sec. 44, p. 4.

See "Notions of the Chinese," &c.

[†] Cud. Vol. i, p. 506.

Ibid. Sec. 49, Pt. iii, par. 20.

two teachers proposed to alter the text to "the completing the Kwei, the completing the shin!" Dr. L. was evidently not acquainted with Choo-tsze's writings or he would have known that this very shin is the Yang or Kheen or Shang-te himself! Such unacquaintance with the real nature of Confucianism, and of the writings of Choo-tsze, would have been excusable in any student of Chinese so long ago: but, that the same unacquaintance with Confucianism should exist to the present day, without any advance in knowledge on this point, is simply discreditable. We can now also see how absurd the attempt is to elevate this Shang-te into the throne of Jehovah merely because his votaries bestow some attributes upon him which belong to the true God alone; and we can appreciate at it's true value the "creating work" of the following statement "O Te when thou hadst separated the Yin and Yang. thy creating work proceeded," &c. This Shangte or the Khe simply "creates" the Yin and Yang by dividing himself into two Khe! It will be noticed in reading this prayer that the Te is also Shin and is addressed "O Shin" by the worshipper; Dr. Legge therefore gains nothing by altering "Te" to "Shin" in the sentence from the Pandects.

The Confucian process of forming heaven or the world, then, is as follows: the First Shin or Unity, by his presence, makes the pure Khe or Ether a rational soul or Mind, which Mind is the second Shin or Demon-shin; and then placing this soul in a body, viz. the visible heaven, he thus completes the universe; earth with her inferior soul being always included in the designation "heaven." Compare the following passage from Plato's Timeus; "For these reasons, he (the First Theos) put intelligence in soul, and soul in body, and framed the universe to be the best and fairest work in the order of nature. And therefore using the language of probability, we may say the world became a living soul, and truly rational through the providence of God (Theou)." "But there is and ever will be one only-begotten and created Heaven, i, e, the world. "Such was the whole scheme of the eternal Theos about the god (theon) that was to be," &c. "Having these purposes in view he created the world a blessed God (theon.)"* This soul of the world, like the Confucianist soul, is twofold; e. gr. "Ath. And as the soul orders and inhabits all things moving every way, must we not say that she orders also heaven? Cle. Of course. Ath. One soul or more? More than one-I will answer for you; at any rate we must not suppose that there are less than two-one the author of good, and the other of evil." "The best soul takes care of the world and guides it along the good path. But when the world moves wildly and irregularly, then the evil soul guides." This good soul is the RULER (Te

^{*} Legge's "Notions," &c. p. 28.

⁺ Jowett. Vol. iii, pp. 614, 617.

[‡] Ibid. Vol. v, p. 467.

of Confucius); "The soul is prior to the body, and the body is second and comes afterwards, and is born to obey the soul which is the Ruler."*

VIII. The Khe complete, is a Man.

Man is made of precisely the same materials as the animated World or Shang-te, viz. Shin inherent in Khe; e. gr. "That which makes man to be man is, that his Le (SHIN) is the Le of Heaven and Earth, and his Khe is the Khe of Heaven and Earth." i. e. the twofold soul or Shang-te. † Mencius says. "This is the Khe ;-It is exceedingly great and exceedingly hard, it fills up all between heaven and carth......without it man is in a state of starvation."

The Khe is the "Mind of Heaven and Earth," and this same Khe is Man's Mind also; e. gr. "Heaven and Earth with this Mind (Shang-te) pervade the myriad of things; man obtains it, and then it is the Mind of Man; things obtain it, and then it is the Mind of things; Grass, Trees, Birds and Beasts obtain it, and then it is the Mind of Grass, Trees, Birds and Beasts; this is just the ONE MIND of Heaven and Earth." In Shang-te therefore, we have most unmistakeably the great Mens Jupiter who is inherent in chaos, and pervades every portion of creation. Both are the mind or soul in Birds, Beasts and Man, and also the sap or principle of life in the vegetable creation. Hence Shangte or the Mind of Heaven and Earth is but a deified Man, for, as Confucius tells us. "The Mind of Heaven and Earth is Man."

This Khe or Mind is a twofold soul, viz. Demon (anima) and shin (rational soul); and this twofold soul is precisely the same in the animated Heaven and Earth, and in Man; e. gr. "Heaven and Earth are one thing with my body, that which is designated Demon-shin (in the World) is my own Khe." " That which Heaven and Earth possess in common with Men, is called Kwei-shin." (Demon-shin).

It is on this ground that man is exhorted to virtue; e. ar.

"Man is one thing with Heaven and Earth (complete Shang-te), why then should be demean himself?** "Heaven, Earth, and the myriad of things are one substance with my body; when my Mind is properly adjusted, the Mind of Heaven and Earth (Shang-te) is properly adjusted," + &c. "The Shin (rational soul) of Man, is the Shin (rational soul-Shang-te) of Heaven and Earth; so that when Man demeans himself, he demeans Heaven and Earth (Shang-te). Can he then venture to do so?"##

^{*} Jowett. Vol. v, p. 466. + Choo-tsze, Sec. 49, par. 23.

[‡] Legge, p. 66, Dr. L. completely misses the meaning of Khe in this passage: it is

the soul of the world, and the soul in Man.

Choo-tsze, Sec. 49, par. 22. The phrase "My Shang-te," then, used in the Bible. can only mean the Khe or soul of the speaker!

[§] Choo-tsze, Sec. 21, 22.

** Two Chings (Works), vol. i, 52. Choo-tsze, Sec. 51, 22. Medhurst's Theol. of Chin. p. 167. ++ Chung Yung, i, 25, Com.

^{##} Sing-le, &c. Sec. xii, 4.

Hence we see the reason why the rational soul in man is designated Shin (theos, deus) namely, because it is a decerpt portion of the subtile Ether. or that Shin (Shang-te) who is the soul of heaven or the world.

The grosser Khe or body in man is the same as the grosser Khe or body of Shang-te. viz. Heaven and Earth; e. gr. "Heaven and Earth are one Khe, just as all the bones of a man constitute one body," &c.* "Man's head is round like heaven, his feet are square like earth," &c.+ "The sun and moon in heaven (Shang-te) correspond to the eyes in man," &c. : "The Shin of Heaven (rational soul of Shang-te) resides in the sun, as the Shin (rational soul) of a man is manifested in his eye." "Man receives the grosser and subtile Khe, and resembles Heaven and Earth in form His head is round like heaven, his feet are square like earth, his eyes are like the sun and moon, his voice like thunder," &c.§

Hence the world whether designated "Heaven" or "Heaven and Earth" is positively declared to be but a man; e. gr. "Heaven is a mould—a Great man: Man is a small Heaven." Hence Confucius is called "Heaven" or Shang-te. "Heaven and Earth are a mould-a Great Man; Man is a small Heaven and Earth."

Yet, by the term "Man" here, Sages and Emperors are chiefly meant; e. gr. "The Sage is the same as Heaven." ** (Shang-te). "The Sage is heaven (Shang-te), and Heaven is the Sage." † "He (the virtuous Prince) stands as one with Heaven and Earth (Shang-te) and rebels not."## "One of the titles of the Emperor is Heaven or the Divinity."||| (Shang-te). Hence the Emperor is worshipped with the same degree of honour as Heaven or Shang-te: \$\$ and his wife is the same as Empress Earth." e. gr. "Eight days after this, on the 7th of the 5th moon, another paper appeared in the Gazette praising her Majesty whose name was Tung-këa, for her great virtues ever since she became consort to Heaven, and during the thirteen years that she had held the relative situation of Earth to Imperial Heaven." i. e. wife to the Emperor, as Empress Earth is wife to Imperial Heaven or Shang-te.

IX. The formation of the world from the Khe.

Having examined the component parts of the Great Origin of all things, we find that according to the Confucianists, all things are made by one Eternal, Omnipotent, Indivisible, unmade Shin. The Matter from which he makes all things, is equally eternal with himself and is therefore a Shin-the second Shin; and this second Shin is equally

^{*} Chung Yung, iii, 51.

Sing-le &c. Sec. xxvii 1.

Sing-le &c. Sec. xxvii 1.

Yu-luy, ii, 26.

Chung-Yang Sec. 29.

Chin. Rep. ii, 375.

[†] Choo-tsze, Sec. 42, 31.

[|] Ibid. Sec. xii, 30.

^{**} Choo-tsze Sec. 17, 30.

[|] Medhurst's "Inquiry," p. 70.

[§] Ibid. xxvi, 29. ++ Ibid, 28, 9.

the animated Heaven or World, and a Man. What then can this narrative of the formation of the First Man (Shang-te) by the one Shin be, but an imperfect tradition of the formation of the First Man, as contained in the Book of Genesis?

The Khe at the beginning of all things, is an infinite mass of Air, which is watery and muddy, and enveloped in thick darkness. It is now, in fact, in it's mixed and chaotic state, before it is moulded into form by the one Shin who presides over it. It is in this state regarded as the orum mundi of the pagan world; e. gr. Before the Khe divided, it's form was a fætus, like an egg, &c. Imp. Thes. ".....when the first congeals, it just then produces something like an unshapen, fætus which constitutes the shapeless mass or the incipient origin of things." "The Great Extreme, the Khe, embracing three is one. The San-woo-leih-ke says that previous to (the separation of) Heaven and Earth, chaos was like an Egg, a mass of turbid water, about to burst." "

Now it is quite clear from these statements, that the Khe is regarded under a double aspect, viz. 1.° as a fætus which eventually becomes a Man; and 2.° as an egg from which springs the animated world, or "Heaven" as it is called throughout pagandom. chaotic Khe, as we have seen, is composed of Mind and grosser Matter; and the Chinese historian tells us distinctly that it is the First Man, e. gr. "It has been handed down from antiquity that the first who came forth to rule over the world is called Pwan-koo, who is also designated chaos." This is the "Great Man" of the Yih King, who is said both to precede Heaven (as chaos) and to follow Heaven (as the Son of Heaven or First Emperor—the First Man). That the Egg also becomes Heaven or the animated world, is also distinctly stated; e. gr. "Heaven's form is like a bird's egg; Earth rests in his midst, and Heaven upholds her outside, as the shell does the yelk, the whole being round like a bullet; and hence the phrase 'circumference of Heaven' means that his form is a complete circle. Both portions are Heaven, the concave half above the Earth, and the half below the Earth." "Heaven and Man are one." "Heaven" then is the world; is Man individually and collectively; is represented either by an Egg, or by a Circle or Globe; and the Chinese ideas of an animated world, like those in the west, are taken from MAN.

Now in all this we have nothing new, but on the contrary a most accurate parallel between the tenets of the Confucian philosophers, and those of the west. All heathendom regards chaos as animated,

^{*} Med.'s Theol. of Chinese, p. 118.

[†] Wan-haou-tseuen-shoo, p. 1.

[‡]綱鑑&c. Ch. i, p. 2.

Sing-le, &c. Sec. xxvi, p. 14.

[§] Works of Two Chings, Vol. i, Ch. ii L, p. 7

Theos (or Deus) being the Soul, and hence Grotte says, "Anterior to all of them (Gods, Goddesses, and demigods) the primordial matter or Person was Chaos." Chaos was a "person" in the west, and it is a "person" also in China; in the west this "person" eventually becomes the First Man or Jupiter, the Son of Heaven and Earth, while in China he becomes the First Man Pwan-koo, the Son of Heaven and Earth. † As to the ovum mundi, the learned Faber says, "The ancient pagans, in almost every part of the globe, were wont to symbolize the world by an Egg. Hence this hieroglyphic is introduced into the cosmogonies of nearly all nations; and few are the persons, even those who have not made mythology their peculiar study, to whom the mundane Egg is not perfectly familiar."#

The firstborn from this Egg is the second Shin or chief God of the Chinese pantheon, who is Light, and Father, and Prince, and Mind, the Demiurgic Ruler of the universe; e. gr. Before Chaos was divided the Yin-Yang Khe was mixed up and dark, and when it divided, the centre formed an enormous and most brilliant opening, and the Two E. (Light and Darkness) were established."| "MIND is the brilliant portion of the Khe." "The pure and bright portion of the Khe is Shin"§ i. e. the second Shin or Demon-shin, viz. Shang-te or Mind

Here then is the birth of Heaven or Shang-te which is precisely the same as that of Heaven or Jupiter. Shang-te is the Light, and he is born from the Darkness; hence we are told that "The Yin is the Mother of the Yang" (Shang-te); and as it is equally by the superior principle that she is shaken off or generated, we are also told that "the Yang (Shang-te) is the Father of the Yin." Here then we have 1.° the foundation of the fable of the Marriage of Heaven or Jupiter and Earth; 2.° The foundation of the fable of Buddha marrying his own daughter, as Heaven or Shang-te marries the Vin or Earth which is his own daughter, as well as his Mother; 3.° and lastly; this Light is "comprehended" ** by the Darkness, and hence St. John virtually declares that this Shang-te is Nor the true God; and it is therefore giving the glory of Jehovah to another, to deck Shang-te out in the attributes of the Christian's God.

^{*} Plato, Vol. i, p. 3.

[†] Orig. Pag. Idol. Vol. i, p. 175. § Ibid. Pt. iv, par. 33.

[†] Cud. Vol. i, 161, 186.

Choo-tsze, Sec. 49, Pt. iii, par. 6.

[¶] Sing-le, &c. Sec. xi, p. 21. § Ibid. Pt. iv, par. 33.

** i. e. "laid hold upon," see Grk. See also the unscholarly blunder in the Chinese translation of the B. and F. B. Society's version.

DEAR MR. EDITOR :-

I send you the translation of a paper read before a company of native catechists, and freely discussed by them, with the hope that it will prove interesting to the reader of the Recorder. May I also express the hope that it may be found to bear somewhat upon the Shin and Shang-ti, controversy? The writer is a Chinese pastor, who uses both Shin and Shang-ti for the true God, though he unquestionably prefers the latter, and in extempore prayer uses it much more frequently than Shin. In this paper, however, and on all occasion on which I have heard him speak, he invariably uses Shin for the false gods, and in a sense in which it would be impossible to render Shin by spirit. I have occasionally marked the two words in Chinese characters to make this more evident.

Yours very truly.

TRANSLATOR.

ON SACRIFICIAL OFFERINGS.

DURING the thirty years which have elapsed since the introduction of the Holy religion into China, the converts have been but few. If we inquire into the causes of this, we shall find them to be two-fold.

1. The time has not come. When the time comes, the church will certainly expand and its members multiply.

2. The obstacles are very many. If by God's help the obstacles could be removed, the number of Christians would gradually increase. Among the many hindrances there are two specially great; the rest of the Sabbath and the offering of sacrifices. We will leave the Sabbath difficulty, and now speak only of sacrifices.

Where does the difficulty about sacrifices lie? (1) Because the offering of sacrifices is not a modern institution; it has been in existence for several dynasties past; and being an ancient custom, it is not easy suddenly to break it off. (2) Because the offering of sacrifices is practised by all classes of society, high and low, rich and poor; not only is it difficult to give an answer to others, but even to satisfy one's own conscience. (3) Because some people depend on these sacrifices for their livelihood, or their renown, or other advantages, it is difficult to give them up; not only will they lose renown and other advantages, but even the means of subsistence; therefore those who hear the doctrine and evidently wish to 'enter the religion,' when they hear of this matter they are unable to receive it, and conclude it is better to turn back. It may hence be seen how great is this difficulty of sacrificial offerings.

I will divide my subject under seven heads; but before speaking on these, I will first insert one sentence. Sacrifices are of two kinds, those offered to gods, and those to ancestors. These two are different. In the worship of the gods, reverence is the principal thing; in the worship of ancestors, filial piety is the moving spring; the worship of the gods takes place outside; the worship of ancestors inside the house.

I. The time when sacrifices commenced.

The historical records of this country can be traced back to the emperors Yaou and Shun; before their time all is legendary and without proof, and it is difficult to investigate that which is not contained in the historical records. On examination of the "Four Books," we find that on the accession of the Emperor Shun, sacrifices were already in existence: they contain records of sacrifices offered both to gods and ancestors. In the canon of Shun it is said, 肆 類 於 上 帝 "thereupon he offered to Shang-te the sacrifices due to heaven; " 顧 於 六 宗, "he sacrificed to the sun, moon, and stars, the four seasons, cold and heat, floods and drought;" 望於山州 "he sacrificed to celebrated hills and great rivers;" 編 松 墓 神 "he sacrificed to the multitude of gods; i. e. to mounds and hills, tombs and dykes together with the class of sages and worthies:" these were sacrifices offered to the gods. Moreover it is said 格於 藍 祖, "he went into the temple of Veng-tsoo and offered an ox to him." This was a sacrifice offered to an ancestor. Sacrificial offerings then, to gods and ancestors existed at that time, and have been handed down to the present day.

II. The object for which sacrifices were instituted.

Every tree has a root, every stream a source. A tree without a root cannot grow, a stream without a spring cannot flow; man has also a source from which he came, as have all the myriads of things. Ancestors are man's source, heaven that of the myriads of things. The object of instituting sacrifices was, that man might requite his original stock to the remotest degree. Now there is no one who does not know that heaven is the origin of the myriads of things, and ancestors the origin of men. This knowledge comes solely from the existence of sacrifices. If there were no sacrifices it would seem as though men were ignorant of their ancestors and ignorant of heaven. Hence the institution of sacrifices.

III. The rites pertaining to sacrifices.

Sacrificial rites are not all alike; they differ in order and degree; the more this order is transgressed the greater the impropriety. The emperor, the princes, the great officers of state, the scholars and common people, all have sacrifices appropriate to their respective classes. The common people may not offer the sacrifices of the scholar, nor the scholar those of the high officers; the high officers may not offer the sacrifice of the prince, nor the prince that of the emperor. To refer only to the "Analects;" they record the sacrifice offered to the Tae mountain by the Ke family. Confucius begged his disciple Yen-

yew to prevent the commission of this error, for the T'ae mountain may only be sacrificed to by the prince appointed over the state in which it is situated. The head of the Ke family was only a great officer, and could not according to propriety sacrifice there.

Confucius also taught Fan-ch'e, that sacrifices must be conducted according to propriety; as regards place, time, kind of offering, vessels, dress, musical instruments, and order of proceeding, they are not all alike, each has its own order, its own canon.

IV. The things of chief importance in sacrifices.

There are four things of chief importance in sacrifices.

1. Virtue. Hence the Shoo-king says, 秦 稷 非 馨 明 德 惟 馨, "The fragrance of the offering is not in the millet and rice, but in illustrious virtue." It further says, 明 德 以 薦 馨 香, "The person who has illustrious virtue can present fragrant offerings." The Tso djün says, 鬼 神 非 人 實 親,惟 德是 輔,* "The gods and spirits do not really accept men's persons, but assist the virtuous." The Le ke also says, 鬼 神 響 德, "What the gods and spirits accept is virtue."

2. Filial piety. Hence the Le ke says, 惟仁人為能饗帝,惟孝子為能饗親, "Only the benevolent can offer sacrifices to the Supreme Ruler, and only the filial to their parents." The Leng nyū also says, 祭如在, "Sacrifice to the ancestors as though they were present." This shews the filial piety of Confucius.

3. Reverence. Hence the Le ke says, 祭必以敬, 與其敬不足, 而禮有餘, 不若禮不足而敬有餘, "Sacrifices must be offered with reverence. It is better that there be a superabundance of reverence with a deficiency of ceremony than a superabundance of ceremony with a deficiency of reverence." The "Analects" also says, 祭神如神在, "Sacrifice to the gods as though the gods were present." This shews the reverential spirit of Confucius.

4. Sincerity. Hence the Tso djün says, 尚有明信, 蘋繁蘊 之菜,可薦於鬼神,不虔不恪簠簋鉶羹之美不足以照孝享, "If there be evident sincerity such slender offerings as weeds and grass may be accepted by the spirits and gods; if there be no sincerity, no truth, although there be the most splendid sacrifices offered in elegant and suitable utensils, they are not accepted."

The "Analects" also says, 吾不與祭如不祭, "If I be hindered from sacrificing at the proper time and cannot be present in person, to get another to act as my substitute this cannot be regarded as the same thing,—it is as though I had not sacrificed." This shews

^{*} The writer has made a slight misquotation here. That is, he has put together the disjointed limbs of two sentences, both which are found in close proximity. Exactitude requires the character if foo to be changed to it is, and the meaning would remain much the same.—Ed.

he sincerity of Confucius in the matter of sacrifice. Choo-foo-ts says "Although the ancestors be very remote, sacrifices must be offered to them with sincerity." These are the four things of chief importance in sacrifices.

V. The advantages to be derived from sacrifices.

These are fourfold, and consist in the cultivation of a spirit of gratitude, love, fear, and harmony.

VI. The rules to be observed in offering sacrifices.

Ought sacrifices to be continuous or only occasional? The Le ke says, 凡祭不欲數數則煩不欲怠怠則疎, "Sacrifices should not be continuous, if continuous they will become wearisome; they ought not to be negligently performed or they will become cold and formal." It appears then that sacrifices should neither be offered continually, nor at stray intervals, but at stated times. As in bidding farewell to the departing year, this must be at the end of the year; the yearly sacrifice for the dead must be at the same time of the year. for three successive years. Or the monthly sacrifices, as for instance sacrifices to the god of the little door;—these must be offered in the first month; to the kitchen god, in the fourth month; to the god of the great door, in the seventh month; to the god of roads in the ninth month. This may be seen by examining the chapter 月 令 Yue ling in the Le ke. Or at the great festivals; for instance, when the emperor sacrifices to heaven, it must be at the feast of the winter solstice;to the earth, at the feast of the summer solstice. Or on stated occasions; for instance, when sacrificing to the ancient sages and worthies, faithful ministers and filial children, this must be either in the spring or autumn. Or in observing days; for instance the seven days' sacrifices must be on the return of the seventh day; the hundred days' sacrifices, exactly on the hundredth day. There are many others, such as keeping the anniversaries of births and deaths, or on other important occasions.

VII. The gods to whom sacrifices ought to be offered according to the T. M. Sze tin.

More than one god is worshipped in China. Even according to the Sze tin, those who ought to be worshipped are numerous. As for instance heaven and earth, the gods of the soil and grain, the gods of hills, forests, streams and lakes, mounds, clouds, wind, frost and snow, thunder and rain; these are all gods to whom sacrifices ought to be offered. Also the gods of the five elements; the god of wood, called Ka-mông (白芒); the god of metal Shoh-siu 蘇收; the god of water Yuen-ming 元复; the god of fire Choh-yüong 祝融; the god of earth How-tu 后土; the five sacrifices offered to the gods of the great and little door; the kitchen and road gods; and the god of the inner hall;

to all these, sacrifices ought to be offered. Moreover sacrifices ought to be offered to the sun, moon and stars, the four seasons, cold and heat, floods and drought, besides many other gods too numerous to be mentioned called the chung shin ** in, as at the close of the year, sacrifices are offered to all the gods. Besides, there are the sages and worthies, the faithful ministers, filial children, virtuous maidens and heroic women of past generations, who have achieved meritorious deeds, either on behalf of the government of their country or the people generally, who have been faithful to the emperor, or surrendered their lives for their nation; who have been able to set an example to the people, or have warded off disasters; all these ought to have sacrifices offered to them; all these are contained in the Sze tin; all others not contained in that book are not to be considered as entitled to sacrifices.

The above seven heads all treat of sacrifices; let us now take them up one by one, and discuss their merits.

I. The time when sacrifices were instituted.

According to the historical records of this country sacrifices can be traced back to Yaou and Shun: to trace them further back is impossible. Were sacrifices instituted by Shun, or did Shun follow the example of Yaou? This cannot be determined with any certainty; but on examining the "Canon of Shun." we find no mention of sacrifices offered by him either to gods or ancestors; even the word sacrifice is not mentioned; only the ancestral temple was already in existence, and we must therefore suppose that sacrifices also existed. But admitting their existence let me ask by whom were they instituted? By man or God? If you say, by God, let me inquire which god? Those who are called god are many. I am under the impression that not only men of the present day do not know, but that if we could ask Yaou and Shun, it is to be feared that even they would not know. If you say they were instituted by man let me ask by which man? By this you may see that there is no proof either as to the founder of sacrificial offerings or as to the time when they were instituted. Even if you were to collect all the books in the world for the purpose of examining this matter, it could not be ascertained. Happily however there is one book, which comes from heaven not from man, in which it is clearly stated that God is the founder of sacrifices. Not such gods as the people of this country call gods, but the God (nit) who created heaven and earth and all things. At what time were they instituted? In the second generation of men, not in the days of Yaou and Shun. spoken of in the books of this country. Man was commanded to offer sacrifices to the one God, not to many gods; still less was he commanded to offer sacrifices to man. When the Saviour came into the world and

offered up his own body as a sacrifice and accomplished the work of our redemption; then sacrifices were done away with.

From the time of Yaou and Shun who lived about two thousand years after our first ancestor Adam, until now, there are four thousand years; during all this time sacrifices have been continually offered; and the later we come down, the further have men departed from God; until they do not even know God, but imagine that there are many gods; that man himself may become a god; wherefore there are those who sacrifice to gods, ancestors and such like who have nevertheless lost the original meaning of sacrifice. Finally, as regards dignity, man and God are as far apart as heaven and earth; how can man's word be compared to God's word, or man's commands to His? How can man's books be compared to God's Books? Ought not God's words to be heard more than man's? Ought not God's commands to be obeyed more than man's? Ought not God's Book to be believed more than man's? What then is there contrary to propriety in dispensing with these sacrificial rites?

II. The object for which sacrifices were instituted.

It was said that the object of sacrifices is to requite one's original source to the most remote limit. Let me ask then whence does the body come? From our ancestors. Whence do all things come? From heaven. Whence did our ancestors come? Was the first generation of ancestors self-existing? Whence did heaven come? Is heaven self-existent? Now people only know that all things come from heaven, but they do not know whence heaven comes, nor where the most remote limit is. Not knowing their origin how can they requite it? Not knowing the most remote source of all things how can they trace it? If you really want to know your origin and the most remote source of all things how will you learn it? Only by examining the Bible. The Bible teaches that man, heaven, earth, and all things were created by the one God (上帝). What greater primeval source than this can there be? Moreover the Scriptures say, that this Supreme Ruler exists from everlasting;—that before heaven and earth, He was, myriads and myriads of years ago. What limit can be more remote than this? When you know this Supreme Ruler, then you have found the original source of all things, and may requite your origin; then you comprehend the remotest limit and can trace back to it. If you only sacrifice to your ancestors or to heaven, and do not serve God, not only do you not requite your origin,-you really blaspheme it; not only do you not trace back to the source, -you cut it off. Why then must you perform these sacrifices?

III. The rites pertaining to sacrifices.

We said that sacrificial rites have definite degrees; and that the

more the order of these degrees is transgressed, the greater is the impropriety. The common people may not offer the sacrifices pertaining to scholars, because scholars are greater than the common people; the scholar may not offer the sacrifice of the high officer, because the high officer is greater than the scholar: the high officer may not offer the sacrifice of the prince because the prince is greater than the high officer; the prince may not offer the sacrifice pertaining to the emperor, because the emperor is greater than the prince. Thus it may be seen that the order of high and low, honourable and mean, may not be violated; to do so is to be guilty of impropriety, this is especially true of the rites of sacrifices, so that of the nine kinds of offerings presented to the emperor, that for the purpose of sacrifice is the first; and of the nine models for economy, that referring to sacrifices is the most important. Let me inquire which is greater.—God or man? You will certainly say God is greater; let me ask again, which is greater God or ancestors? You will certainly say God is greater. Which is greater God or the myriads of things? You will certainly say God is greater. Now after sacrifices have been offered to men, ancestors, and the myriads of things, what rites can be employed to sacrifice to God? The difference as to greatness and excellence between God, and man, ancestors, and the myriads of things, is immeasurable; to sacrifice then to men, ancestors and the myriads of things, is to place them on a par with God. What disorder! What usurpation! What impropriety! But not only so,men even cast off God altogether; this is to add impropriety to impropriety. Sacrifices without propriety are of no advantage; what necessity then is there for performing them?

IV. The things of chief importance in sacrifices.

We said that the things of chief importance in sacrifices are virtue, filial piety, reverence and sincerity; hence it may be seen that sacrifices destitute of these are useless; neither the gods nor our ancestors will accept of such sacrifices. Let me then inquire,—is there such a thing as perfect virtue and perfect filial piety? Is there such a thing as complete reverence and complete sincerity? Such perfection is not to be found in the present day, even in ancient times it was unknown. It is not to be found in foreign countries, nor even in the Middle Kingdom. There is a common saying, that even the "sages have failings;" it is needless then to speak of ordinary men. From this it may be seen, that not only the sacrifices of ordinary men are useless, but I fear that those even offered by the sages, are also unprofitable. Better then not to sacrifice at all.

V. The advantages to be derived from sacrifices.

We said that these are four, viz: gratitude, love, reverence and harmony. With so many advantages, sacrifices would appear to be

most important and indispensable. But let me ask, whence comes a grateful, loving, reverent, peaceable disposition? Do sacrifices produce it, or did it exist before sacrifices were offered? If it depends upon sacrifices, then the advantages derived from these are not small; if this disposition was already present, then sacrifices depend upon it not it upon sacrifices; what advantage then is there in offering sacrifices? What man is without love and reverence for his ancestors? Can it be said that only those who offer sacrifices possess these virtuous feelings? Moreover a grateful, loving, reverent disposition is not an empty thing. Constantly to remember our ancestors' goodness and suffering, and to follow their good examples and not dare to do anything wrong, this is true gratitude and reverence and love: the mere offering of sacrifices is manifestly unreal. As for a peaceable disposition, still less does this spring from the offering of sacrifices. On the contrary, on account of such sacrifices much discord arises. How many are there who fight and go to law on account of these things, leading to the destruction of their property and the loss of their business! What advantage then is to be derived from these sacrifices?

But if it be said, all this arises from not offering them with a true heart; given a true heart, sacrifices will certainly be beneficial; I reply. Even with a true heart, sacrifies are still of no use. Why? Because after death, our ancestors if virtuous, go to a good place and do not need our sacrifices; if not virtuous, they go to a bad place and cannot partake of our offerings. What is the use of such empty forms? Who knows anything of our good intention? Or if it be said, "Never mind whether the ancestors be present or not, only satisfy the dictates of your own conscience"; I answer, if I have only to satisfy the dictates of my own conscience, why should this depend on the offering of sacrifices. Shall it be said, that my heart can be satisfied with these sacrifices but not otherwise. Formerly Hway-veng-kong said. It is better scantily to support the living, than to offer rich sacrifices to the dead. And the proverb says, "It is vain to make a feast before the coffin;" which also indicates the uselessness of sacrifices. Such are sacrifices to the ancestors. Are not sacrifices to the gods such also?

VI. The rules to be observed in offering sacrifices.

We said that sacrifices must not be continuous, lest they become wearisome; and must not be negligently performed, lest they become cold and formal. Hence the observance of the annual, monthly, and daily sacrifices, and those of stated times, great festivals and special occasions, cannot be considered either continuous or lax; but exactly correspond to the teaching of the "Doctrine of the Mean." But the "Doctrine of the Mean" also says,—"Serve the dead as you do the living; serve the departed as you do those who remain." Since it is

said, In the observance of the annual, monthly and daily sacrifices. and those of the festivals and special occasions, this is clearly to serve the living in a different way to the dead, and the departed in a different way to those who remain. The "Doctrine of the Mean." doubtless does not say they must be served in exactly the same manner. only in a similar manner; but even so, how great is the difference! For instance, a son in nourishing his parents, is he only to nourish them at these stated times and on these formal occasions; and may be omit this duty at other times? Or a minister in serving his prince, is he only to serve him at these stated times and on these special occasions, and may be omit to do so at other times? How then in sacrificing to ancestors and the gods can it be regarded as sufficient, to do so only at these stated times and on these formal occasions? Happily the gods and ancestors do not depend upon your sacrifices, otherwise they would but swallow hunger and eat famine, and would long ago have been starved to death. Hence it may be seen, that to consult the pleasure and convenience of the sacrificer, sometimes offering before, sometimes after the proper time, -sometimes offering at a distance in the wrong place, all this violates the teaching of the "Doctrine of the Mean."

VII. The gods to whom sacrifices may be offered.

The number of gods to whom sacrifices ought to be offered in this country, according to the Sze tin is very great. Before I discuss the merits of this question, let me first ask how many gods are there? Mencius says "Heaven has not two suns, nor the people two kings." The words of the Le ke are very similar, "Heaven has not two suns, earth has not two kings, the state has not two princes, a family has not two heads." We see then that in a family there is but one master, in a state only one prince, in heaven only one sun. If there were two suns in the heavens, heaven and earth would be thrown into confusion; if there were two masters in the house, the house would be overturned; if there were two emperors in a state, the state would be in rebellion. Now in this country the gods are very numerous; there are gods celestial and gods terrestial, gods of the hills and gods of the waters; the myriads of things has each its own god; even men may become gods. Are the gods then so many? No, there are not so many. And yet sacrifices are offered to all of them! Ought this to be so?

Besides God is God; man is man; the myriad of things is the myriad of things; all are not of the same class, the difference of degree is ten-thousand-fold. If you say that the myriads of things may all be reckoned as gods, that men may be reckoned as gods, this is placing god and man and the myriads of things on the same level. Is this

correct? Even in the same class there are different degrees. As for instance, a father and son are of the same class, but a father is a father, a son, a son; the son may not call the father brother. Again an emperor and his minister are of the same class, but the emperor is emperor, the minister is minister, may the minister call the prince brother? One word more; most of the gods have been deified by the emperor; the emperors are men, if the gods are dependent upon men for their deification, the gods ought to sacrifice to men, not men to the gods. Is this so? We may therefore know, that the Sze tin, which enjoins sacrifices to heaven and earth, the five elements, the five gods named before, the six honorable ones, the hills and streams, the ancients, to tombs and ancestors, is really erroneous and the sacrifices a mistake. As to sacrificing to evil spirits and hobgoblins, worms, animals, grasses, trees, flowers, all kinds of grain and the myriads of things, this a still greater error, and the sacrifices a still greater mistake.

To sum up: before the reception of the Gospel, sacrifices appeared to be of some use, but after its reception, they are seen to be of no advantage whatever. Just as to a man travelling on a dark night without a ray of light; if he can get but a little light from a lantern it is of great use, even the light of a firefly is some good; but when the sun arises, of what use is the lantern? Or again, suppose a blind man unable to see the road, or feel his way, if he could get a staff to assist him it would be a good thing; but when his eyes were enlightend of what use would the staff be? Sacrifices are just like this before the Gospel came to man, sacrifices like a lantern or a staff, appeared to be of some use; when the Gospel comes they are seen to be valueless. Not only are they of no use, but they are really impious and offensive in the sight of God. Yet though we thus speak, unless the Holy Spirit opens men's hearts ten thousand words will be of no use. It is only when the Holy Spirit opens men's hearts, enabling them to see plainly and discern clearly, that they will naturally and without hesitation cast away these sacrifices and change their customs.

JOURNEY THROUGH HUNAN, KWEICHOW AND SZECHUEN PROVINCES.

BY CHAS. H. JUDD.

SOME account of a journey lately taken through the provinces of Hunan, Kwei-chow and part of Szechuen may, perhaps, be of use to some of the readers of the Recorder. I enclose a list of places and distances which might be of use in future journeys taken by others. My brother-in-law (Mr. J. F. Broumton) and myself with three native Christians composed our party. My brother-in-law, with two natives,

remained in the capital of Kwei-chow when we arrived there. We left Wu-chang on the evening of January 2nd. The river journey as far as Yoh-chow, has been previously taken by several other missionaries so I need say nothing about it, except that we preached at most of the intermediate places without any trouble. At Chen-Linki, about twenty li from Yoh-chow, an officer from the customs came to us while preaching, and warned us not to go into the country, where there are no officials to protect us, as he said the people are exceedingly rough. He was however quite polite to us. Arriving at Yohchow we found this same gentleman had gone on to inform the mandarins of our coming. We reached that city about noon. We walked in through the north gate, (through which I had been driven out two years ago,) and then on the wall to the Yoh-yang-leo, then down into the street, when we were recognized, and the cry was set up, "those foreign demons are come again, kill them, beat them!" We were followed by a considerable crowd towards our boat, but no one injured us. We spoke to the people now for a short time only. Presently a gunboat officer, Tin Lao-yeh, now well known to some of us, came on board our boat, saying he was sent to escort us to any place we were going to. We assured him that as we were not officials, but only private persons, we required no such honour, and that we did not fear any trouble. We shewed him the recent proclamation as to Mr. Margary's matters and asked if it had been issued in Yoh-chow. He said it had not. The people were so fierce that they dare not put it out. If they did so the people would at once destroy it; and the rulers could not govern them. On hearing this, my native helper asked Tin Lao-yeh if the rulers were able to make the people pay their revenue, and if so, why unable to put out a proclamation. At Yoh-chow we were kept two days, by strong winds, and in this time we were able to preach on shore, and sell a considerable number of books and tracts. We were unable to procure any bread here, but our friend Tin Lao-yeh kindly had twenty small loaves made for us. Chinese officials do not all deserve the bad name which they usually bear among us. Besides the gunboat, the hsien also sent eight men to escort us to the next city. Leaving Yoh-chow we proceeded to Pu Tai-k'eo, which at low water, is the entrance to the Tong-ting lake. Here we had again some little delay as the winds were too rough to cross the lake. The wind having abated we were able to proceed; we occupied the most part of two days in crossing the lake. It is very important to have a sound boat, or in case of sudden winds arising, an unsound one might not be able to stand the rough waves of this large sheet of water, which is about two hundred li across. On the south-west border of the lake we entered the "in I Uain-kiang," at

Nan-tsue, from whence the miles of flat mud banks we have passed, give place to pretty hills and clear water. The latter is no small treat, after having the thick muddy water of the Yang-tsz in which to cook our rice. I may here suggest that a small filter is valuable to persons passing on the Yang-tsz, but in Hunan beyond the Tong-ting lake, the water is excellent. A tin of water crackers would also be most valuable to any one who feels the need of flour made food. We were nearly a month without bread of any kind in Hunan and Kweichow, very little wheat being used there. On 15th January we reached Liu-sin-t'ang, a large sized village where we had a good time of preaching the Gospel, and sold books and tracts in abundance. Here, as indeed at most country places, the people were civil, and listened to the Gospel freely. Near this place we had a remarkable phenomenon pointed out to us. On the river bank were a number of holes, about six to ten inches deep where the earth had been scraped out. On applying a lighted paper to the ground, fire comes out and burns for some few minutes a bright blue flame, which runs about the ground looking somewhat like spirits of wine set on fire. There was no smell, but on stirring the earth up, the flame burnt more freely. The place probably at times sends out more fire than when we saw it.

On 16th January, we reached Long Yang-hsien, but had seen nothing of our escort for two or three days. We found however that notice of our coming had preceded us, and while we were on shore preaching, two men from the yamen went and told our boatmen to move away, that they had no right to bring a foreigner there. Considerable crowds however heard the Gospel and without giving us any trouble. The next day we arrived at Chang Teh-fu. Our boat had only just pulled to shore, when an official came with the hsien's card; he was soon followed by another in full dress, who came with several soldiers and apologized for the hsien not coming in person. After he had left, Li Ta-jen, a military mandarin come to see us. This gentleman paid us a visit again next morning in full dress with his retinue, and as the escort from the hsien had not arrived, Li sent his own military attendant with us as far as Tao Vain-hsien (90 li). Greater civility could not have been shewn to us than that of the officials at Chang Teh-fu. We had a good opportunity of preaching to rich and poor, and without inconvenience. This is truly a great city and we could heartily cry to God to send some to labour permanently in this place and carry the knowledge of Jesus to them.

Some distance beyond Chang Teh-fu we passed a remarkable number of fishing boats; I counted about a hundred at one place, each boat having a few fishing cormorants on board.

We passed the city of Tao Üain-hsien without going ashore

although it is a busy place. From this place our escort returned to Chang-teh, and we hoped we were now free from official supervision. We stopped for the night about ten li beyond the city. Just as we were retiring to rest about 10 p. m. an officer from the hsien arrived with a soldier and a yamen runner, who he said would escort us to Shen-chow. But as they wished to be on our boat, we pleaded want of room, and declined to take more than one man, assuring the officer that while grateful for his kindness, we had not the least desire for such attention. He shewed me however, a copy of instructions they had received to escort either merchants or missionaries passing that way.

From Tao Uain-hsien southward, the scenery becomes very pretty. The country is hilly and vegetation more abundant than in Hupeh, with bamboo groves in great abundance. Palm trees are numerous, from which matting is made. We now came to the beginning of the rapids, and many extraordinary rocks and hills, with occasional

caverns, by the river side.

On 22nd and 23rd January, we passed up several rapids, which in this neighbourhood extend for about thirty li, in almost unbroken succession. The river is perhaps a few hundreds of yards wide, thickly studded with sharp rocks standing out of the water in every direction, projecting above the surface usually about eight or ten feet. The blue waters rushing along with their white crested waves and foam, dashing with a roar over the rocks, make a most lovely picture, of which the beauty is heightened by the abundance of vegetation on the rocky heights bordering the river. T'sin Lang-t'an is the most beautiful and the most dangerous of these rapids. I was told that yearly, many boats are broken on its rocks, although it is not often that lives are lost. The shouting of boatmen as they all pull together, the rattling of their spiked poles on the rocky bed, and the rushing of the water, make altogether a most exciting time as we ascend these difficult places. After passing many villages and small towns, we reached 州府 Shen-chow-fu on 25th January. After walking through the city, we preached the Gospel at the gate near the river to a good number of persons. This city bears a bad character on account of the lawlessness of its people. Yet I am glad to say we saw nothing of the kind. The people were not inclined to be friendly, but yet no one offered us injury, although we had no official protection here. Pan Lao-yeh formerly the hsien in Yoh-chow, and who was probably the instigator of our being turned out of that city two years ago, is now the magistrate in Shen-chow, and he certainly is not more civil than he has been compelled to be. One of his underlings came and told our native preacher that his master would send an escort to protect us, as the people were dangerous. No such person

however came until we had left the place and were clear of these so-called "dangerous people." When about ten li beyond the place a dirty, ragged, poor fellow called to us from the river side, saying he was sent by the hsien to protect (?) us. I told him that having no evidence whether he was a robber or otherwise I declined to receive him on to our boat. We much preferred trusting our God alone, to having company we did not care for on our boat. As we passed along this neighbourhood we noticed that the women here appear to have the hardest part of the work to do. Probably four fifths of those who were bearing burdens on their backs, by the river side, were females. On account of the mountainous character of the roads here, the carrying pole is not nearly so convenient, and is less used; burdens are usually piled up on a basket, which is borne on the back.

The next city we came to was In Lu Chi-hsien. This is, I think, the smallest walled city I have seen in China. Its walls could scarcely be more than a mile and a half in circumference. On the north side are some fine hills. On the south-west a river joins the Üain-kiang, which flows down from the borders of Sz-chuen.

Passing Lu Chi-hsien about 30 li we came to the remarkable rocks of 馬嘴 巖 Ma-tsue Ngai. For a considerable distance on one side of the river the hills present a high perpendicular surface towards the water, like a natural wall of rock, in strata of 10 or more feet thick. High up, perhaps 60 or 80 feet from the water and about 50 feet from the top of the rocks, there lies a Chinese boat, fast in a cleft between two strata; one side of the boat protruding beyond the surface. We examined it by the aid of a small telescope. It appears to be of very hard wood and well oiled, evidently not very ancient. Further on in a line with the boat, and fixed under a projecting ledge of rock is a box or cupboard. So far as we could learn there is no way of reaching either boat or box; but many years ago the curiosity of the natives became greatly excited, believing that the box contains untold treasure. Accordingly a long piece of calico of about 40 cubits was procured, by which a man was let down from the top of these rocks. On his being lowered as far as the box, a loud clap of thunder was heard, and the natives felt assured that the gods were displeased and the man dared not venture to open the mysterious box. Since then, no one has dared again to make the attempt. At the foot of these rocks is an extraordinary cavern, which the Chinese say extends for forty li. The entrance to it is perhaps 15 feet above the water, and about 20 feet from top to bottom. Immediately inside the entrance the roof is about 70 feet high, and the cavern divides into three passages. The one to the right is built up; that to the left is the course of an underground river, the roof above it being covered with numerous pieces of stalactyte. The centre passage is the grand one, and I feel powerless to describe its magnificence. Huge pendants of stalactyte are hanging down, while from the floor rise several strange-shaped pinnacles of the same mineral. One of them nearly 20 feet high, shaped like a spiral shell; another not unlike some old church pulpit, and others taking most fantastic shapes. We wandered on as far as we felt our lamp and candles would last; here having to stoop under low passages, there coming out into lofty chambers, the height of which our lights would hardly reveal. Sometimes a great chasm beneath our feet, going down to, we knew not where. This neighbourhood would well repay any one visiting it for geological researches. Indeed on the whole route through Hunan, Kwei-chow, and Sz-chuen, the many underground rivers, the extraordinary rocks, and abundance of mineral wealth, are worthy of much attention.

On 27th Jan. we reached if It Pu-shih, a town of considerable trade, specially in oil. When Mr. Margary passed through this place, the military officials had great difficulty in keeping the mob from violence. We however walked through the place more than once, and preached the Gospel at the city gate without the slightest inconvenience. Its large boat traffic would make it a suitable mission station, and its situation is beautiful, at the foot of a range of hills near the river.

We reached 辰溪 San Chi-hsien the same day. Beyond this place the river winds to such a considerable extent that we had purposed taking the high road from here. But as we could not come to an agreement with the coolies, we took a small boat to 同仁府 T'ung Jenfu via R M Mo Yang-hsien about 325 li, for 3,800 cash. Here we leave the 流 T Uain-kiang for the Tung Jen-ho. I may suggest for future travellers, that it is absolutely necessary that boats, from Chang Teh-fu and all the way up these rivers, have a very strong bottom, to endure the severe bumping they get in passing the rapids; and none but Hunan or Kweichow men are fit to work them. We were very happily off in this respect or I do not know what would have become of our boat. Our men worked with a will and quick activity that was a marvel to us. Doubtless the gift of a little pork occasionally, was a stimulus. We felt quite sorry to part with our boat people who had brought us from Chang Teh-fu. They had not only served us well, but we have great hope that the head man has become a Christian. His wife and little ones, all on board, were such a good specimen of family happiness as one seldom meets among the heathen. One of the six sailors on this boat is a Christian man, a member of the Rev. G. John's congregation at Hankow. He greatly desired to accompany us in our further journey, to which we agreed. At this place one of our native brethren left us for certain reasons, and returned home, and it was well that he did, for I feel sure he could not have walked over the mountains we had in a few days to elimb.

Leaving San Chi-hsien we pass up the Tung-jen river westward. The river winds much and has lots of rapids so that we make slow progress, sometimes only about 40 li per day. We are seldom hindered by weather, for our men do not stop for wind or rain, unless the latter be very heavy. The scenery along this river is exceedingly lovely. Considerable variety of hills, many rocks jutting out of the water, rich vegetation on the banks, fir, cypress, and bamboo in abundance. There are numerous villages along this river-bank at many of which we were able to preach the Gospel of the Lord Jesus. In one of these, Kao Tsun-sz, the people were inclined to be rough and insolent, but no one harmed us. A little further is Kao-liu where large quantities of oil (tong-iu) are pressed from the nuts of trees which cover many of the mountain sides. The oil is pressed out by a very simple but rather clumsy machine.

A little beyond Kao-liu is Long Kia-pting where are many factories for making paper from bamboo. At Sh'u Kia-tsen we found it was market day which is on every 5th day. We had consequently the opportunity of preaching to considerable numbers of souls, some of whom we hope to meet in glory. In many of these villages, we met with some who heard the word gladly, in some places so soon as they found out that we were foreigners, they would hear us no longer. We reached Ma Yang-hsien on 2nd February. After passing through the largest streets we preached the Gospel there. A good number heard with apparent interest. The next day we passed up a very difficult rapid,—difficult, partly because the only available passage is so very narrow and partly because the water is not deep enough to carry boats over one part of the rocks. This latter difficulty is got over by stopping up the water with boards, until it is deep enough, when the boards are suddenly taken away, and the impetus of the water carries the boats down. But they must be pulled up by manual force, when ascending. Passing up the next rapid we had a mishap which was well nigh giving us a ducking. The current was too strong for us, and the men being unable to keep the boat's head up, it was turned round, and went down the stream with a severe bang against one of the rocks. This made a hole in the bottom. My brother Broumton happily looked under the boards of the floor and was surprised to see the water rushing in fast enough, speedily to sink the boat. We ran it into shallow water, and after some delay had the hole stopped up, and a board nailed over the stopping. Immediately after this we came to Liang Teo-shih, the first village within the border of Kwei-chow province, not a little delighted to arrive for the first time, with the good news of a Saviour's love to these people; and praising our God who had kept us from many dangers known and unknown in the province of Hunan. Here it may not be out of place to make a remark about the Hunan people, although my experience of them is too short to speak very positively. The people, as a whole, are doubtless deserving of the fierce character which they bear. They are proud and blunt in the extreme, and bitterly hate foreigners, while few of them, perhaps, could say why they do so. Yet they are happily, free from that flattery and smooth-mouthed character, which prevails in the more easterly provinces. When we ask many of the Hunan people if they believe the Gospel, they do not hesitate to give a decided negative; while most of us know that a Nankin or Hangchow gentleman, would rather tell a lie than be rude. An association has been formed in Hunan, having within it several eniment mandarins, for the purpose of exterminating all foreigners. My experience of the people of Kwei-chow province is however very different. With the exception of Tong Jen-fu, and Chen Uain-fu, (which border on Hunan) we found them plain, straightforward and civil; the coolies giving us but little trouble, and working hard; the inn-keepers obliging, and moderate in their charges. We reached 同 仁 府 Tong-Jen-fu on 4th February, with deep gratitude that we had come safely to the end of our river journey, at least for some time. Tong Jen-fu is not a very large city, but beautifully situated, with a fine rocky hill partly inside the wall. It appears to have a considerable trade in oil. Two Romish priests had passed here some months before, who had been in great difficulty through losing their interpreter and they themselves unable to speak Chinese. Their boatmen however proved faithful and conducted them about one thousand li safely over land to their destination. Here we heard some strange tales about the danger of our passing through Chen Üain (four days further on). But there was nothing for it but to trust our Father and God. We engaged coolies for 4000 cash each to Kwei Yang-fu, about 13 days' journeys; each man to carry 70 catties. After leaving Tong-Jen and praying that God would mightily bless His word there, we proceeded on our land journey. After the first ten li, we scarcely saw another piece of flat road for 13 days, nothing but mountains and valleys the whole way. Hitherto, our way being at the foot of the hills, the weather had been damp, but very mild. But now, as we ascended the heights, the ferns, grasses, and trees were adorned with beautiful beads of ice. Still higher up and the ice was thicker. The wet from the clouds hanging around, had nightly frozen on everything, till a thick coat of ice of two or three inches, gave a strange, wild appearance to the whole country. For many miles in every direction the pine forests could be seen bending under their load of ice, while now and then might be heard the crash of trees breaking down; the mists or clouds below, at times hiding the valleys from our view. The road was anything but easy for our feet. The iron plates, in common use here, bound under our feet prevented many a fall in a mixture of ice, water and mud. Our umbrellas and clothing were wet by the clouds, and as quickly frozen; so that a bright fire at our night's lodging was most welcome. For about four days we were passing over such mountains and valleys, ice on the one, and warm spring like weather in the other. At one of our lodgings in the mountains, our landlord became deeply interested in the Gospel; he sat talking with us till a late hour, when, our bodies weary with our day's walk, we were obliged to yield to sleep. Rice and vegetables never tasted so good, and a straw mattress never felt so soft, as when we had taken our day's walk of about fifty li over these hills. Let those who think Chinese fare unpalatable make the trial, and they will not have another word to say in complaint.

On 8th Feb. we reached 王 屏縣 Ü Ping-hsien. This is not a busy city; it has been twice or three times burnt down by the Miao-ts-

Fifty li further we come to 清溪縣 Ts'in Chi-hsien. Inside the city walls there is scarcely a house standing, all having been swept away by the Miao-ts, who appear to have given special attention to the destruction of temples and images. The suburbs however are beginning to recover and there is a busy street of shops on the eastern side. Here the people heard the Gospel gladly, and willingly bought all the books and tracts we offered. On reaching Chen Uain-fu we had some fear of trouble, as we had heard so much of the lawless character of this place, where Mr. Margary's boat had been destroyed by the people, and others had been hindered from passing through the city. At the city gate our luggage was stopped until we arrived. When our passports had been seen we were allowed to pass on with comparatively little notice from the people. Our road lay about a mile or more through the principal street on which we distributed a few tracts. From Chen Uain-fu, all the way to Kwei Yang-fu we walked, with but little exception. At short intervals of perhaps a quarter of a mile, guard houses have been built of stone; each one has five soldiers, who are there to watch against the Miao-ts or robbers. Nearly all of these little houses are on hill tops, so as to be able easily to signal others in case of danger. The whole country along this road has been so laid waste by the Miao-ts that little of any kind of produce, except opium, is seen.

On 11th Feb. we spent a short time at 施秉縣 Shih Ping-hsien

preaching to the people, and selling tracts and Scriptures. This city has, if possible, suffered more than others: the gates and walls are broken down; a few thatched cottages are within, and not many houses without the city walls. Yet the people are beginning to return and restore their homes.

Some distance further, near 東坡 Tong P'o, we crossed a very pretty stone bridge, and then, a little way to the right, is the beautiful "cave of the flying cloud" 飛雲洞, which appears to be composed entirely of stalactyte, and is of considerable height. It is now occupied by Buddhist priests as a temple to the goddess of mercy.

We reached Sin chow on 12th Feb. where we spent the Chinese New Year's day. While the heathen were worshipping their ancestors, we were worshipping the Living God our Father. We afterwards went on the street to preach, but very few cared to listen. In this city, also called 黃 平 Hwang Pting, there are many cottages of the Miao. We visited some of them, where we found them feasting and singing some of their ancient songs, which they said had been handed down from their very early ancestors. Strange, wild songs indeed, they were to us, not at all like the Chinese way of singing. Two of the men in the cottage could speak a little only of Chinese, but they did their utmost to show us kindness, offering us wine, then tea, and at last bringing the table with all its dishes and setting it in front of us begging us to eat; after we had left the house one of their men came running after us with his arms full of rice cakes, all of which we declined with We had taken a little of their tea and wine however in the After this we had frequent opportunity of learning more of these interesting people. Since their recent conquest by the Chinese, the men have largely adopted the Chinese costume. While all the men shave the head, some turn the hair up from the back of the head not unlike the Japanese, others wear the ordinary Chinese "pien-ts." The women's dress is varied, chiefly in colour only, according to the tribes to which they belong, of which I believe there are about seventy, and having a considerable variety of dialect. The Heh-miao wear clothing entirely of a dark or almost black colour. The females wear a tight jacket, very like an English lady's riding jacket, with a short skirt full of plaits, a long strip of calico bound round the uncles and another wound about the head. They have natural, that is, unbound feet, with embroided shoes or sandals, and walk very briskly;—a remarkable contrast to the Chinese awkward gait with little feet. Another tribe wears a white band around the skirt of the women; and others have a red narrow line near the edge of their calico. We were told that the Miao-ts worship neither ancestors nor images. When at Kwei Yang-fu, through the kind help of Major Gen. Mesny, we went to visit a Miao village. We

were strongly impressed with the simple open hearted character of these people. May the Lord of the harvest speedily send some of His labourers to work in that part of His vineyard. Should any brother missionary be inclined to make them the special objects of his labour of faith and love, I think that Kwei Yang-fu would be an excellent place to commence from, and that he might find unusual facilities in settling down there. I must only briefly allude to the cities of Ts'ing-P'ing-hsien and Kwei Tin-hsien. The former has suffered severely from the Miao-ts, but the latter is in a much better state. It appears that when the Miao-ts took Kwei Tin, they occupied the houses, and were afterwards again driven out by the Imperial troops, without destroying the houses, and the place has therefore been easily re-populated.

Some distance beyond Kwei Tin we met with another underground stream, which runs by the side of the road for some distance and suddenly disappears near the foot of a mountain, passing to the other side of which, the stream is seen coming out of a large cavern. We next come to 龍 里 既 Long Li-hsien another desolate city. While preaching and selling books here, we found some persons telling the people not to buy our books, for if they did, the mandarins would punish them. This however did not hinder the people from hearing the word. On 19th February we reached Kwei Yang-fu not a large city, but with a busy crowded population, and beautifully situated in a plain surrounded or all sides by fine ranges of hills. The streets are broad and clean, the people, we found to be courteous and well disposed, and we found a hearty welcome from our kind friend Mr. Mesny, whose guests we were for about ten days. We preached several times to crowds on the streets, who bought our books and tracts with avidity, nor do I remember once having the least incivility shewn to us in the city, and scarcely anywhere in the whole province. Nowhere in China have I travelled with such ease, and the goodwill of the people. We had many opportunities of telling of the Saviour's grace, to the upper classes. We met with a mandarin, who had been expelled from the Romish Church for burning incense at the emperor's command. He asked if our religion allowed it, adding that he did it only in obedience to the emperor and not with his heart. I assured him that it must not be done, that while the emperor is to be duly honoured yet we must worship the Living God alone. One could not but see this gentleman was somewhat like the rich young man who went away very sorrowful.

In Kwei Yang-fu the Romanists have two large places of worship. One of them is a fine new cathedral, built partly in Chinese and partly in foreign style. Their converts here number perhaps two thousand. Many of them appear truly sincere. I visited the cathedral on Sunday morning at seven o'clock, when there must have been at

least several hundred converts present, who for the most part joined in the singing, or chanting, most heartily. Whether many or any are resting solely on the Lord Jesus Christ for salvation, I would not venture to say, but I hope that many of them are. Nor are they usually ashamed of their religion. In their shops and houses in the place of the ordinary heathen scrolls, we meet with the name of the Lord Jesus and the true God. I give here specimens which I copied from a house in the town of Che Tso.

肇造天地人物異主神 The true Lord God who in the beginning created the heavens, the earth, man and all things.

無始無終吳主宰 The true Lord without beginning and without end.

宣仁宣義大權衡.

耶穌聖號透諸天 The holy name of Jesus permeates the whole heavens.

救世慈恩及普地 The Saviour of the world's mercy and grace reaches throughout the world.

I noticed much less of mariolatry among the Romanists here than I had seen in England, with the exception of a chapel built on a secluded eminence outside the city of Kwei-yang, and dedicated to the Virgin Mary. Whatever ill-will exists against them in that province and Sze-chuen, appears to be largely on account of their interference in the lawsuits of their converts which is greatly to be deplored. The Bishop of Kwei-chow has however, we were told, now put out a proclamation, telling the converts they must not expect any such help in future. There is also doubtless the usual enmity of Satan to any form of Christianity. On my return journey I found the Romanist converts numerous all along the road from Kwei Yang-fu to Chong King-fu in Sze-chuen. On 2nd March, I took leave of our kind host Mr. Mesny and my brother-in-law Mr. Broumton, whom, with two Chinese brethren I left to preach the Gospel of the grace of God in Kwei-chow. May I beg the ferrent prayers of your readers that God will greatly bless them and their efforts there? I, with my servant, now proceeded on our homeward journey via Sze-chuen. Our kind friends accompanied us about five miles to a gateway in a mountain pass. Here a little time of prayer together refreshed us greatly for the future.

On our second day's journey we had come, as I thought, much too slowly, and I pressed the coolies to go to the next place, beyond where they wished to stop. But in this I made a great mistake, which I record for the warning of others. The next place where we could get lodging was farther than I thought, and we had to walk ten li in the dark, through a wild country where tigers and other wild beasts, and robbers are too often met with. We had neither lantern nor moonlight.

On 3rd and 4th March, we passed Cha Tso and 总 答 Sih Feng, two pretty little towns. The former has a Romish chapel. Some little distance beyond Sih Feng the scenery is more grand and wild than any we had hitherto passed; but I must not take up your space with so many minute particulars. Along this part of the road are many fields lying waste, the owners having been swept away by war and no one left to cultivate them. The little that is cultivated, is chiefly growing opium.

On 5th March, we crossed the U-kiang or Black river. A village here had been almost entirely burnt down; the people were carrying on their little business on tables in the open air. While conversing with the people here, I asked an intelligent looking woman why the gods on their doors had not protected them. She replied with a most hopeless look, saving "I suppose they forgot." It was not small joy to be able to tell them of the only true God who says "Can a woman forget her sucking child? she may forget, yet will I not forget thee." Passing many small places by the way, we reached 薄 義 府 Tsun I-fu on 6th. It is a busy city, though not very large, lying in a lovely situation between two ranges of hills. Our coolies said they would take us to a good inn inside the city; but it proved to be perhaps the filthiest of all on our journey, added to which a military officer in the same inn had some theatricals for his amusement, (but our annovance) playing their so-called music, and shoutings till past midnight. The next evening we came to Shih Tu-chang, a small town, where many of the people heard the Gospel with apparently deep interest. After retiring to my lodging, a Roman Catholic came to me offering his service to assists as a preacher if I needed one. He had been a medicine vendor. I feard there was but little if any life in his soul, and told him that while we were delighted to see as many as possible working for Jesus, yet he needed to be sure that he himself had received a new heart, before he could do anything to teach others.

Our next route lay along the road through 被格 Pang-chiao where the well wooded hills and numerous peaks are magnificent. We then passed along a wild looking ravine for about ten li, ascending higher and higher as we pass the Black god temple 黑神廟. I twould not seem possible to have found a more rugged, wild place than this to erect this black divinity and yet a place which shews forth the power and wisdom of the only Living God our Father. It was a long hard journey before we reached the pass over the top of this mountain gorge. Struggling up this difficult road one may daily meet about 200 or 300 poor men and boys carrying, each man about 150 catties, and each boy, of about ten or twelve years of age, his fifty catties of salt, from Szechuen to Kwei Yang-fu or Tsun I-fu. Many of these poor fellows

die by the road side, with none to soothe or care for them in their last moments. I saw the remains of one poor man which looked as if he had been devoured by some wild beast. Our evening in the inns with these men, often gave a blessed opportunity of talking to them of the loving Saviour who could and would alleviate every sorrow and give them everlasting rest, on their turning to Him.

On 10th March, we reached to the Song-kang, a small town on the river of the same name. Being market day, the streets were densely crowded, and I had not a few people to hear of the Saviour. The people bought as many books as I could spare out of my small stock. From this place we took passage for myself and servant in an open boat to 蛇 皮 灘 She-p'i-t'ang, about one hundred and thirty li by water. The scenery along this river is most romantic. High and craggy rocks on either side, caves with dripping water like a shower bath, lined on the inside with maiden-hair ferns. The numerous rapids, broken by large pieces of rock and boulders standing out of the water make the passage very difficult. The boat is steadied, while passing down the worst places, by three ropes held by men who run along side. We traveled the one hundred and thirty li in one day in good time before dark. Next day leaving She-p'i-t'an we passed up the mountains and over the pass called 王皇盟Ü Hwang-kwan. the road of which consists of about twelve li (four miles) of stone steps up, and eight li of steps down the other side, which we walked with some weariness of foot, although I took a pony part of the way. The whole ascent is about twenty li (six miles). On this road I passed a tree, which, having some remarkable notches on its trunk has been taken for a god. Abundance of incense ashes lying in front and the numerous red poles about it, lead one to think that the heathen evidently have much faith in its efficacy. Poor souls, how low will man sink, in his worship of the creation rather than the Creator! We reached 基 汀 縣 Chi Kiang-hsien on 12th. This is a city of considerable size and trade. The literary examinations were just going on, and we were told that over 1,000 students were in the town for the occasion. Some of these were staying in the inn with myself. I found them polite and glad to converse freely with me. It was rather sad, however, when we arose at day-light, to find that these young gentlemen had been gambling all night and had not even yet retired. From Chi-kiang there is water communication with Chong-king, but I preferred keeping the road as being the quicker way.

On 14th we passed through 界市 Kai-shih, and 六郭 塲 Lu Kohchang, two market towns; at the latter it was market day, and the streets so crowded, that passage through them was difficult. In the evening we reached 重慶府 Chong King-fu, a fine, large and busy city, standing on high ground by the side of the Yang Tsz-kiang. The streets are good and the people civil. I walked up-and down some of the principal streets and made what purchases I needed, without any curious crowd whatever following me. Here I spent only two days at an inn within the city. Here I met with a Chinese gentleman named Kiu, who said his father was occupied with Bridgeman in translating the Scriptures, and had also taught several of our earliest missionaries of revered name. I preached at Chong-king, but was cautioned not to go to across the river to preach for I should be likely to get into trouble. It appears that the Roman Catholics have had trouble there.

From this place I, with my servant, engaged a small boat to I Chang-fu (1,630 *li*) for four thousand eight hundred (4,800) cash. From Chong King-fu downwards, we passed many places in the night of which I will say nothing; at several others we preached the Gospel freely, and found the people invariably civil and willing to hear.

On 17th March, having passed 着州 Beo-chow about 30 li we came early, about 8 a.m., to a village called 清澄 塩 Ts'in Chi-chang where I went on to the street and preached the Gospel to considerable numbers of people, and sold many tracts, indeed about the bulk of my remaining stock. The people appeared to hear the word gladly. When our boat had taken about ten li down the stream, we were overtaken by another boat with two or three men, calling on us to stop and return with them, which I refused to do. Whereupon one of them shewed his sword and said angrily "You are preaching religion; you are Romanist (T'ien Chu-kiao) and we are determined to exterminate you." I told him that we were not Romanists and shewed him my books and passport, to gether with the Fu-t'ai's proclamation. "I don't want these" he said, "I cannot read," which I found to be false. "If you are not Romanists, what do you preach." I told him. He then said "You preach Jesus and they preach Jesus; you must be the same." My servant said "We have the same Lord, but a different religion." While we were thus speaking, a second boat came down with about a dozen men, nearly all of them armed with swords, guns &c. Some of these men said "If he will not go back take him." Our boat had been fastened to the shore, and they now proceeded to unloose the rope in order to take us by force. They had said however that if we would return, they had a head-man who would hear us, and if all right, we might then proceed on our way. They frequently fired off guns, probably to frighten us. As we saw that resistance was useless, we consented to go. The journey back occupied nearly an hour, during which time one man with a drawn sword sat close by me, and several others in front, each with his weapon. The man near to me

frequently felt the edge if his sword and looked at with anything but a pleasant look. When we reached the village, the river bank was crowded with spectators to see the foreigner brought as a prisoner. Being market day the people were numerous. For some time we could not make out their intention, for they gave no reply to my many questions, as to what was their purpose, or where was their head man. After waiting some hours in this dilemma, the boatman desired me to go ashore, perhaps he wished to leave me there, but it was evident I should be in greater danger if I did so. At last my servant went to see if he could find the head man. He was directed into a tea shop. In a room at the back lay a young man, in rich clothing, smoking-opium. They called him Teng Lao-yeh. My passport, card, and the Fu-t'ai's proclamation, were handed to him by another man. "I do not want these" he said, "seize his boat." My servant came back, and we felt the matter was looking dark, and I felt that God alone could help us, and I called upon Him. My servant went ashore a second time, and then learned from the people, that the intention of these men was to keep us till dark, then kill us and take our money. All the particulars I must not stop to tell you. But about two o'clock I felt that we had been kept five hours and there was little human hope of our escape. I had asked them to take us up to Feo-chow, or down to Feng Tu-hsien, where there were magistrates, but they would not. All the reply we could get, was to see an occasional flourish of the sword, or bang of a gun. At last I seized an opportunity of speaking privately to my servant and urged upon him to go up to Feo-chow (30 li away) and urge the magistrates if possible to send us some protection before dark. He started, but before he was far away, they stopped him and learned our purpose. From this time they changed their manner. It is probable they thought we had help at Feo-chow, they did not know of. They came and said they had made a mistake, and said they would escort us past the next large village, 申登 Shen-chi, or else we should get seized there. We declined their offer, but they persisted in going there with us (30 li down the river). When we arrived at Shen-chi they took our head boatman and my servant ashore to speak to them. We had some reason to fear they still might mean further mischief. I told my servant to return speedily which he did. While waiting for the boatman, another boat-load of people came from Tsin-chi and ran against our boat. This gave me an excuse for moving the boat out of their way. I unloosed the rope, and three of us, my servant, a boatman and myself, pulled hard at the boat and travelled fifty-five li in the dark to escape from this place. We did thank God most heartily that He had delivered us. Our boatman joined us again next morning at Fen Tu-hsien. During all this time the Lord our God kept us in perfect peace of mind. We felt it was His voice to us, showing how He could deliver us even where passport and foreign help was useless. The road further down the river has been visited by others better able to speak of it, I therefore trespass no further on your space. I enclose a list of places and distances on the route, in case they may serve any in our Master's work. The whole journey is about six thousand three hundred h (about 2,000 miles).

FROM WU-CHANG-FU TO KWEI-YANG-FU.

Distance to next mentioned place.				Distance to next mentioned place.						
武昌府 60	li,	Jan.	2nd,	1877.	1,1	120	(Broug	ght for	ward)	
金 口 45	99	99	3rd,	23	魚子洞	5 li,	Jan.	22nd,	1877.	
東關腦 75	,,	39	99	99	明月菴	5 ,,	,,,	99	99	
簰州 30	99	>>	4th,	,,	麻伊洑	20 ,,	99	33	23	
白河口 30	,,	23	5th,	,,	洞庭溪	10 ,,	"	>>	>>	
嘉魚縣 45	,,	,,,	,,	,,	燒紙舖	10 ,,	, ,,	23rd,	99	
龍 口 10	99	99	,,,	,,	大晏溪	20 ,,	99	22	>>	
資塔州)30					碣灘	10 ,	, ,,	99	99	
六溪口)	99	99	"	"	朱洪溪	10 ,	99	99	23	
毛 舖 20	,,	99	6th,	99	兆 容	30 ,	, ,,	24th,	"	
新 隄 45	"	23	"	,.	九碕塘	30 ,	, ,,	"	33	
螺 山 20	"	99	8th,	99	辰州府	20 ,	, ,,	25th,	99	
楊林山)35	,,	99	99	,,,	耍溪塘	40,	, ,,	,,,	22	
楊林溪」				"	瀘溪縣	30 ,	, ,,	26th,	99	
花椒杆 20	"	33	9th,	"	馬嘴巖	30 ,	, ,,	26th,	99	
岳州 30	"		9 & 10		浦市		, ,,	27th,	,,,	
布袋口 60	39	,, 1	11 & 12	, ,,	辰溪縣		, ,,	27 & 28 29th.), ,,	
豆乾州 60	,,	99	13th,	"	同灣		22	zetn,	"	
蕭公廟 60	93	99	14th,	,,	明河	10	99	99	,,	
南 赠 50	"	19	"	"	石馬頭		" "	30th.	"	
流心塘 70	99	99	100	"	太平溪		"	outh,	23	
龍陽縣 40	"	99	16th,	22	李家平		22	"	99	
牛 皮 50	"	9.9	1/7/1	,,	藍 泥		,, ,,	31st,	,,	
常德府 40	, ,,	. 33	17th,		高村市		"		"	
河 府 50		,,,	18th,	,,,	龍田溪		,, ,,	53	39	
桃源縣 10		99	19th,	"	龍家舖		99 99	23	,,	
密貨潭 25		"	"	"	嚴家舖		"	"	"	
兼莨溪 35	, ,,	• 9	9947	,,	江 口		" Fel	1st,	"	
林宅灘 10	,	99	20th,	**	丁家村		29 29	0-1	99	
刮板山 20	\ ''	99	91.4	"	麻陽縣		99 99	2nd	99	
新隆街 10		99	21st,	"	米沙塘		,, ,,	91	99	
魚灣溪 25		"	99	93	亮頭石	20	,, ,,	3rd,	99	
海螺山 10	,,,	23	99	33		_				
1,120		(Carried forward)			1,715	(Ca	(Carried forward)			

FROM WU-CHANG-FU TO KWEI-YANG-FU. (CONTINUED).

Distance to next mentioned place.										
1,	715	(Brought forward)								
猫兒溪	30	li,	Feb.	3rd,	1877.					
同仁	40	,,	,,,	4th,	"					
悠游舖	60	,,	"	5th,	,,					
大漁塘	40	99	,,,	7th,	,,					
玉屏縣	50	,,	99	,,,	33					
清溪縣	10	"	"	8th,	,,,					
已門關	50	99	99	**	,,					
焦溪塘	15	,,	99	99	99					
兩路口	15	,,	33	"	**					
鎮遠府	40	,,	,,	10th,	,,					
劉家庄	40	23	,,	,,	,,					
施秉縣	10	,,	,,	11st,	39					
草塘關	20	,,	,,	29	23					
濫橋塘	5	,,	,,	12th,	99					
楊柳塘	5	,,	99	23	,,					
東坡	30	,,	,,,	"	"					
黄平州	30	"	"	12 & 13	, ,,					

2,205 (Carried forward)

Distance to next mentioned place. 2,205 (Brought forward) 重安江 25 li, Feb. 14th, 1877. 20 ,, 大風洞 15th. **清平縣** 40 ... 13 " 羊腦塘 青龍井 13 ,, 2.2 23 馬塩平 17 ,, 16th. 22 20 ,, 西陽塘

12 ,, 昔 99 9.9 15 .. **江西坡** .. 15 .. 巫 17th. 貴定縣 23 ... 38 " 甕 成橋 ,, 龍里縣 12 ,, 18th.

> 2,523 li from Wu-chang-fu via Hu-nan, and occupying forty-eight days.

FROM KWEI-YANG-FU TO WU-CHANG-FU.

Distance	to next	menti	oned p	lace.
貴陽府	40 li,	March	2nd,	1877.
沙子潮	30 ,,	,,	,,	22
	45 ,,	,,	3rd,	,,,
蘿蔔洞		,,	9.9	93
	25 ,,	99	4th,	99
黑神廟		"	22	99
牌沙坡	8 ,,	33	,,	99
三王坡	12 ,,	33	,,	23
兩龍站	13 "	99	5th,	93
鳥江	20 ,,	"	,,	99
刀靶水	13 ,,	"	99	33
螺絲眼	18 ,,	,,,	99	,,
後八塲	12 ,,	"	6th,	>>
頁板凳	10 ,,	33	99	>>
黄泥保	10 ,,	,,	32	>>
忠肝坡	20 ,,	"	99	"
遵義府	40 ,,	"	,,	,,,
牌諸	20 ,,	"	7th,	,,

371 (Carried forward)

Distance to next mentioned place. (Brought forward) 371 15 li, March 7th, 1877. 泗渡塘 15 ,, 板 橋 10 ,, 黑神廟 23 .. 25 ,, 瀾溪口 28 ,, 桐梓縣 23 12 ,, 炒米舖 9th, 30 ,, 石牛欄 ,, 33 ,, 60 ,, 站 新 23 93 110 ,, 10th, 松 坎 ,, 99 H 20 ,, 11th, ,, 90 ,, 9.9 32 60 ,, 12th. 30 ,, 龍 13th. 33 33 羊 郭 30 " 2.2 22 20 ,, 99 40 14th, 22

> 966 li from Kwei Yang-fu to Chong King-fu occupying thirteen days by road.

FROM KWEI-YANG-FU TO WU-CHANG-FU. CONTINUED.

1 2000

Distance to next mentioned place.					Distance to next mentioned place.								
重慶府 60 li, March 15th, 1877.				1,060 (Brought forward)									
驢子沱	30 "	"	16th,	,,	变	州	府	30	li,	March		,	
木洞司	15 ,,	22	>>	99	太		溪	60		99	,,	22	
太洪江	15 ,,	23	"	99	巫	山	縣	75	,,	22	99	,,	
羅 溪	30 ,,	99	23	,,	涪		石	15		,,	21st.	,,	
上美池	30 ,,	99	,,,	,,	萬		流	65		**	"	22	
長壽縣	45 ,,	22	,,	,,	東	梁	П	25		99	,,,	29	
石家沱	15 ,,	99	,,,	,,	巴	東	藍	00	,,	"	22	33	
霖 石	30 ,,	99	**	,,	歸		州	25	,,	,,	22th,	,,	
李家渡	30 ,,	33	,,	,,	香	溪	塘	5	,,	99	99	99	
涪 州	30 ,,	99	17th,	"	清		灘	15	,,	,,,	99	"	
清溪塲	30 ,,	9.9	33	99	廟		河	75		2.9	99	,,,	
申溪塲	15 ,,	,,,	,,	,,	黄	林	廟	90	,,	33	35	,,,	
南 沱	45 ,,	"	,,	"			-						
酆都縣	60 ,,	>>	18th,	"	1,630 li from Chong King-fu to								
高家鎮	45 ,,	"	,,	"	I Chang-fu eight days by water.								
楊渡溪	30 "	,,	"	,,	官	昌	府	240	li.	March	23rd,	1877.	
新 塲	45 "	"	"	"	江			100		93	24th,	,,	
忠 州	30 ,,	33	33	"	沙			850			25th,		
管 溪	60 ,,	,,,	,,,	**	-	昌	府		,,	-	29th,	22	
西界沱	45 "	33	19th,	,,	-		710						
壤 渡	60 ,,	29	"	,,,			2	2,820	li	from Cl	hong Kin	ng-fu to)
萬縣	45 ,,	"	33	,,,				960		Chang-		a for he	
大渡溪	40 ,,	22	,,	,,				300		rom Ky		g-ru w	,
小江口	60 ,,	99	,,	,,									
雲陽縣	30 ,,	99	,,	,,				3,786					
東壤子			20th,				*	2,023	fi	rom Wi	d Chan	g-fu to	-
廟磯子	,	,,	zou,	"						an.	0.24 710		
安 平	60 ,,	"	,,	,,				2 200	1.5			,	
1,060 (Carried forward)				6,309 li (the whole journey) o about 2,000 miles.						1			

SUPERSTITIONS OF MANCHURIA.

By REV. JOHN Ross.

WHILE staying for some time at a delightful spot by the sea-side west of Kaichow, my hostess, an excellent Chinese speaker, pointed out to me a star-like speck of light on one of the low peaks of the mountain chain terminating in Tower hill, to the south of us. The sun had just gone down, and it was scarcely dusk enough for the pallid light of the new moon to make itself visible. My hostess then explained the purpose of that light.

Though sufficient rain had fallen in almost every other part of Manchuria, the neighbourhood of Newchwang, Kaichow, and for some distance south and west of the latter city, was afflicted with droughf 早 han. This drought is accounted for in the following manner.

Somewhere in the vicinity of the droughty district there is a recently made grave, in which is the dead body of a man, who died on an unlucky day, i. e. on a day on which, according to the laws ot divination, he should not have died. The consequence is, that the body is ill at ease. It cannot rest. It cannot rot. But it can grow an enormous quantity of hair, and is so unquenchably thirsty, that all the clouds which rise above the horizon are insufficient to slake that thirst. It attracts all the moisture of these clouds as they arise, and is naturally drenched with profuse perspiration, a very Gideon's wool, while not a drop falls on the parched earth, withering grass and languishing corn. This body is the \$\frac{1}{2}\$ than-ba, the cause of the drought.

When the drought has continued long, and all applications to Loong-wang, with beat of drum and wreaths of willow, have failed, some stalks of the tall millet are smeared over with oil, carried to a neighbouring height and set on fire. This was the light we saw. It seems to be set on fire at sun-down, for it is always visible as soon as the shades become dark enough to enable us to see it. It is seen now on this, now on that hill. Sometimes a second is lit before the first is extinct. This light appears to be kept burning till midnight. It is called the 大把 hwo-ba, "Torch;" and is said to 图 早把 jao han-ba, "to light up—or search out—the Han-ba."

The han-ba is doubtless most ready to be discovered, in order that the necessary steps may be taken to give it rest. As soon therefore as the hill next the grave of the unfortunate is illuminated by the huo-ba, the han-ba responds from the grave by displaying a light of its own. And thus is discovered the source of the drought.

On applying to a priest for information, he replied to my queries with evident reluctance and the qualifying clause, that "as to its truth or falsehood he could not say, he had never seen a han-ba." He informd me that the peasants saw, or believed they had seen, a respondent light for some days, but I thought this belief somewhat questionable; for notwithstanding the great need of rain, the grave had not been opened; and indeed they were to delay its opening for some time, in order to secure absolute certainty.

When the grave is unmistakeably discovered, the nearest district magistrate (in the present instance it would have been he of Kaichow, or Kaipinghien) is invited to the spot. He orders the grave to be opened, the body exhumed, the most lavish honours paid to it, and the necessary rites performed for it, in order to undo the evils consequent

on its dying on a horoscopically improper day. It is then re-interred and the clouds permitted to do their proper work, not a drop more being absorbed by the now satisfied defunct.

Rain has however fallen in great abundance without the intervention of the magistrate. This however scarcely affects the peasant creed, or deters them from similar conduct in future.

Had they decided to have a grave opened, it would have been rather awkward for the magistrate, who happens to be a Mahommedan of an earnest type, who preaches in the "mosque" every Tuesday and Friday, and is everywhere praised as a most exemplary and faithful magistrate.

It is well known that the body of deceased Chinese is "laid out" for three days, during which the mourners wail and the hired band play their dead marches. According to the trustworthy evidence of popular on-dits and tradition, many a time have dead bodies been known to start up off the bench or form on which they rested in their best garments, and leap outside, running straight ahead till overtaking some unfortunate man who is embraced and squeezed to death; when the body contentedly returns, lies down and makes no more disturbance. Those who have good eyes and nimble feet easily elude the deadly embrace; for the revived body, though moving rapidly, hops frog-wise. in an undeviating straight line, its motionless, staring eyes jutting out of its head; it is therefore easily recognised and one step out of its straight course saves the threatened one. It is just as easily deceived: for if a log of wood is presented to it, by one with more presence of mind than his neighbours, it hugs the log as affectionately as if it were a man and returns satisfied. The cause of this phenomenon is that, like the preceding, the body died on an "unlucky" day, or that, when dying, a black cat was on the roof of the house or a black dog in the sick man's room.

Though thousands have heard of cases of re-vivification from those who had seen them, I have not yet got a man who could say that he had himself seen such an incident.

It is possible the above instances of superstition are to be met with elsewhere, but the following is local.

In addition to the in shun, the exalted spirits of the great and the good, and the general great, the punished spirits of the rest of departed mankind, are the fit mico, translated by Williams, malignant spirits or demons, but explained by the Chinese to mean the spirits of dead beasts, as the tiger, fox, wolf, &c. The worship of the ancestor of the fox family under the name of the hien-zun or genius, is universal over China; and his buttoned skull-cap, showing the rank he holds as custodier of the imperial treasury can be seen everywhere. The tiger, the

dreaded monarch of the mountains was once prayed against to the shan-shun, or mountain god; but is now himself regarded as that god.

But when we enter among the innumerable valleys and low, frequent mountain ranges of eastern Manchuria, on to the Corean frontiers, we come upon villages, hamlets and isolated families, consisting half of Manchus, half of Chinese, from all the northern provinces. These without exception are wholly given over to the worship of the muo, the spirits of the wild beasts which abounded and still exist in the mountain recesses. There are n any small temples like those miniature houses, dedicated to the hien-zun where votive offerings are made by all the people.

When new emigrants come from scholarly and sceptic Shantung, they laugh at the earnest advices of their friends, who urge them to make the acquaintance of the *mwo* and propitiate their favour by making the suitable offerings. They heed not the warning that severe sickness has been the lot of every soul of Shantung or other man, who dared to neglect these lords of the eastern border. But as sure as their neglect, does a long painful and lingering illness lay hold of them, for which there is no remedy save repentance towards these gods.

The worn out emigrant at last gives up the struggle, sends his offerings, the *mwo* have another worshipper and the man gradually recovers.

My theory of acclimatization was pooh-poohed, and my own example, sojourning among them some time, without suffering any such dire evils, though I could discover no reason why the *mwo* should regard me with special favour, was an exception, which had nothing to do with the rule.

TOO STRAIGHT IS CROOKED THE OTHER WAY.

J. E. WALKER.

SOME say that Shan never squarely means spirit; others that Shan is never admitted to mean god. Some say Shangti must originally have denoted the true God; others that there is no proof that Shangti ever denoted the true God. Still others think any one is a fool who has any thing to do with the controversy. Now we all remember the story of the two knights fighting about the color of a shield. 'Tis red said one; 'tis blue said the other; and when they had fought nearly to death, some one showed them that the shield was red on one side, and blue on the other.

Most words have more than one meaning. Take for instance the word church. It means a church building, an organized body of believers, a sect or denomination, the whole body of professed Christians

of all sects and creeds, &c. Thus a stone church, a wealthy church, the Romish church, a state church, church and state, the church universal, the church militant, the church triumphant. Now when church means a meeting house, it means that and nothing else; and so with all its various uses. In ordinary conversation we seldom miss the right use of a word. But with more abstruse subjects the case is different. Sermons are spoiled, discussions befogged, error proven to be truth, Scripture wrested and law perverted, through confusing and mis-taking the meaning of important words.

Take now it, it means gods or a god; it means spirits or a spirit; it means other things which are neither one nor the other. Rightly used its meaning is clear; but misused it is exceedingly ambiguous. I asked a Christian teacher at Foochow what it meant, and he answered that in his opinion the primitive meaning of the word was God 上帝, but that in popular usage it had been perverted till it meant about the same as . On another occasion he told me that in the classics it meant almighty 無 不能. But he said that the classical style was hard to master; because each character might be used for a score of others, while a score of others might be used for it, and one must learn how and when to use each one. Happening to read 2nd Kings ch. II. 9th (Medhurst version) with him, I asked what a literary man, not conversant with our usages, would there understand by it. He replied "another man's spirit coming to help." I asked a Foochow helper, and Shao wu Christian the same question. The former said would there be taken to mean a genius mit ill; the latter said "no, not a genius but a p'u sah 菩薩." But both agreed that any term would be misunderstood by a man unacquainted with the Christian doctrine of the Holy Spirit.

Again the Chinese confound things that we discriminate, and discriminate where we confound. Now with them almost any being belonging to the other world is a legitimate object of worship. There are distinctions of rank, character, worthiness, but most all are, or may be worshiped. So they have little occasion, and their language makes little provision, for clearly discriminating the ideas of deity and spirit. It seems to me that 神 is often so used as to embody both ideas. But however used the idea of something formless and invisible is kept in view. At Foochow a number of essays were prepared on the theme 上帝乃神. One writer defines this expression, thus "Since He is from eternity self existent, only one, and without equal, He is called 上. Since He made heaven and earth, and governs all things, therefore He is called 帝. Further, He has neither form nor shape, voice nor odor, and so He is also called 神." (曷 和 乎 上帝 以其元始自有獨一無對故稱之日上以其創造天地宰理萬物故

稱之日帝又其無象無形無聲無臭棄稱之日神故日上帝乃神.)* The essays so far as I have examined them give special prominence to the fact that God is a spirit but do not limit the theme to this one thought. I asked a helper in what sense the essayists used 神, he replied they are all ambiguous (on that point) 都做不明白. I carefully pointed out to him the point on which it was expected they would discriminate, i.e. does it mean God or Spirit, and he said they have made no such discrimination 都沒有分别.

Again at Foochow there is quite a difference between the classical and colloquial use of it. I asked a Christian teacher if it would be correct to say, there is only one Shan. He said it would. I told a helper about this, and he replied that a Christian who knew characters would understand the expression aright, and assent to it; but the common people would not: for among them is used in altogether too broad a sense. They believe there is a just in every chair, table, and the like. One teacher said that if an article of furniture was broken then it had a a in it: but another teacher said no, but if one cut his finger and some of the blood got on a table or chair, in a few tens of years it would become trickish 怪. These furniture 神 are never worshiped, and so, in the Foochow colloquial, this word is very rarely used by itself to denote an object of worship. A couple of Foochow helpers were looking at the word in in a native dictionary and when they read, "That which is inscrutable is called in " they said that there it meant God 上帝. Why then I asked were you all so unvilling to use in for God? Because they said it is so ambiguous and besides the classics furnish us with Shangti which is a much better term.

Again different dialects differ in their use of words. At Foochow for instance the generic terms for objects of worship are 鬼神,神明, 菩薩. Commonly the latter two phrases are combined to form an all embracing term. At Shao-wu 菩薩 is the almost universal phrase. It includes alike the image, and the spirit; and embraces every thing from 玉皇 the Gemmy emperor, down to the merest toy or picture. Such terms as 神明,鬼神, and 神祇, are used only. This last expression is I believe unknown at Foochow in certain cases. The Foochow notion about chairs and tables, &c. all having 神, seems to be unknown at Shao-wu. At Foochow 玄天 and 玉皇 are both styled 上帝. At Shao-wu this titled is applied only to the former, of whom the common

^{*} Fuhkien Church Gazette, Kwang su 3rd year, 5th moon. Query. Does not this man proceed as if he thought his theme called upon him to treat of the meaning of as much as of the meaning of . Foochow helpers, like preachers of other nations, often have to be criticised for failing to sieze on and stick to the main thought of a text. A little defining of the theme so as to direct attention especially to the word might have led to a much clearer and fuller statement of what they understood by this word.

people know nothing by that name, while the Gemmy emperor is merely styled a * . At Foochow the heathen rarely use the term F * by itself: at Shao-wu the term itself is unknown to the common people except as they have learned of it from us. Of all the emperor's worship of F # at Peking they know nothing. At both Foochow and Shao-wu the Gemmy emperor is often said to be the same as heaven. At the latter place they even go so far as to call the 1st moon and 9th day heaven's birthday. Yet though heaven is said to be the Gemmy emperor, and he is called a P'u sah, heaven is never said to be a Ptu sah. In like manner at Foochow, heaven is never said to be a 前明. At Foochow a very popular superstition is the worship of the "Five Regions" 7. 7. This also is considered by many to be the same as the worship of heaven. It is unknown at Shao-wu. By the way, a native Christian tells me that the worship of heaven is vastly superior to the worship of idols. He says those who worship heaven are like men who know a certain shop by reputation. but are not acquainted with the head of the shop. Such discrepancies as those just noticed, show a tendency to drag the worship of heaven down to common idolatry; just as the worship of the true God has degenerated into the worship of heaven. My Shao-wu teacher says that 原神 and 广帝 are both good words for God; but he objects to in by itself, and to * +. He says that in the first commandment in is the proper word to use. But I doubt if our Foochow helpers would agree with him. From what inquiries I have made, I believe the majority of native Christians at Foochow would call I in a good term. but those who have had much experience in preaching to, and controversary with the heathen, would much prefer to as vastly more serviceable for such work. A very clear headed Christian here in Shao-wu says that even here I im is not a good term to use, for they would understand it as meaning true P'u sah not the true God. Just here in this place the prejudice against the Roman Catholics is very strong hence *\frac{1}{2} is a term too much calculated to excite suspicion and arouse prejudice.

Again do we properly discriminate the usage of our own language? God is a Spirit, the Third Person in the Trinity is The Spirit. Is He any more a spirit than the First Person is? No! Why then is He called The Spirit? In Old Testament times God manifested Himself by the Theophanies, by a voice thundering from Sinai, by various means addressed to the outer senses. But aside from all this, there came to the prophets and heroes of Israel, a mighty influence which filled them, fired them, endued them with resistless valor, gave them views of the distant future, yet remained as inscrutable as it was almighty. This they called the Spirit of God. In New Testament times the same power,

working in the same spiritual manner, was called by the same name. The Spirit, or Holy Spirit, means the Third Person in the God-head. If now in cannot be used to express just this idea of Divine power present and working, yet inscrutable; then Dr. Williams first definition of it has misled me. To my mind, it is no objection to the use of in for the Holy Spirit, that our Foochow helpers, after using this term for a number of years, have not been taught by it to discriminate clearly between the use of in for deity and for spirit.

Again much has been said about a generic term, as if God, and Theos and Elohim were such. Now each of these words has several distinct meanings and one of these is "any object to which divine honors are paid." But God and gods no more mean the same, than the church universal and a stone church mean the same. A theologe under examination for license to preach, headed the plan of a sermon, "Christian Imperfection." Said one of the professors "permit me to inquire if you consider imperfection one of the Christian virtues?" Permit me to enquire if we are to consider it a virtue in any name for the Divine Being that it can be so used as to mean devils. Inspired Word so uses Elohim after Israel had been in idolatrous Egypt for several hundred years. But just there it was in the main superseded by Jehovah, and if we would follow the precedent of Moses and the prophets, we should have as the common term for God, one which we use in this sense only; and supplement this by some term which can be used in a generic sense, or even in a bad sense, where pity for human weakness and stupidity requires such a usage. Moses, as we learn from Ex. III: 13-16, was troubled about this question of what term to use and by divine direction adopted Jehovah as the Hebrew term. Human perversity sought to corrupt this word as it had all others. Micah had an idol or idols, but thought Jehovah would bless him because he had a Levite for a priest. Jeroboam set the Ten Tribes to worshiping Jehovah under the symbol of a golden calf. Solomon built, not only Jehovah's temple, but also shrines to heathen deities. Even amid the rank idolatry and wickedness of Jeremiah's time, the formal worship of Jehovah was kept up; and Jeremiah's worst enemies were corrupt priests and false prophets of Jehovah. But this wickedness God fearfully punished and rescued his NAME from all such pollutions. Nebuchadnezzar was a sort of Monotheist, Bel-Merodach being the object of his worship. He ascribed to him such titles as Daniel would ascribe to God only. He named Daniel after him and thought that his own visions and Daniel's inspiration came from him. Rawlinson says, (Smith's Dictionary), "Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Hebrews" (Dan. ch. IV.) at others to have regarded the Jewish God as one of the

local and inferior deities (ib. ch. III.) over whom Merodach ruled. Daniel's position was certainly a trying one, but he steadfastly asserted the true view of the Divine Nature, and God saw to it that Nebuchadnezzar should learn what is the true power and Godhead of the Most High, and what the humble relation of an earthly prince to the King of Heaven. This is the main thing. There is good ground for supposing that Theos and Zeus are only different forms of one primitive word which, like enough, was a name of the true God.* But when we consider the amount and grossness of the superstitions which befouled the latter word we need not wonder that the former should have been preferred. Yet does not Paul on Mar's Hill quote from an ode to Zeus as if it referred to the true God? There was little danger that his hearers would confound the Zeus of that ode with the Zeus of popular superstition while its sentiment could be safely referred to as descriptive of the true God.

Now the term Shangti can be disconnected from all idolatrous uses, which are indeed hardly a drop in a bucket as compared with the popular superstitions and stories about Zeus. It is the highest term or title known to the Chinese and how can we leave any idol in the undisputed possession of it? We must claim it for Him who is before all and over all. Especially is this the case if we understand the term as it is explained by the essayist above quoted. He fairly represents the sentiments of the native churches at Foochow, and even granting that he gives 上帝 a vastly better meaning than it has in the classics, can it not legitimately be made to carry such a meaning? I think it can at least here in the Fuhkien province, and I believe that it can be made to fill the place, in our preaching, that Jehovah does in Moses and the Prophets.

SOME BRIEF REASONS FOR NOT USING LING IN THE SENSE OF SPIRIT.

By J. EDKINS, D.D.

LING is the "soul" and $\psi v \chi \eta$ "soul" in Greek, is never used for the Holy Spirit in the New Testament. To use $\psi v \chi \eta$ for the Spirit of God would have wrought strange confusion in early Christian theology. Christian theology avoids saying that the Holy Spirit is the Soul of God. No Christian preacher ever says so in English. It

During the civil war in the United States a turreted ironclad was built and named The Monitor, and then from this proper name, arose the use of the word monitor as a generic term to denote vessels of that class. We may suppose that in very ancient times God was known the progenitors of the Greeks as, say D-e-u. As his worship became corrupted and false deities were invented this word was applied to them as a generic term and thus had two distinct uses, which in time came to be distinguished by a difference in pronunciation. Max Muller, I believe claims that all languages show traces of a primitive monotheism.

would be well to avoid it also in Chinese for the same sort of reason. At the same time it should be borne in mind that Ling and Psyche differ greatly in some of their senses especially as the personification of the soul as Psyche was a favourite one with the Greek mind. In Mongol we avoid using sunis, "soul" for the Holy Spirit and take Dototgal, the great defect of which is that it is not colloquial, but there is no good word for spirit in the Mongol language.

2. Ling is not a person. It is an influence proceeding from persons or things. It is a living principle in them or an influence coming from them. In this sense the Holy Spirit may be called Shengling. He being an influence coming from above. It is the fact of the Holy Spirit coming down as an influence, that has made the phrase Sheng-ling at all acceptable to native Christians, but it is a misfortune that any of them should fail to see, with Roman Catholic Christians, and the majority of Protestant native Christians, that the word Ling being incapable of use as a person is fatal to its claims. Shen is a distinct person. A ling is not. Hence it is unsuitable for use in speaking of the Holy Spirit as a person. I have found that men trained in the use of Sheng-shen for the Holv Spirit have clearer views of the personality of the Spirit than those trained in the use of Shengling. One experienced native preacher who received his instruction in Christianity at Ningpo, told me recently in Peking, that he decidedly preferred Sheng-ling because it was less personal than Sheng-shen. My thought was that his theology was defective in regard to the personality, and that this was very much due to the defectiveness of Ling as a word for spirit. Perhaps other preachers may have more definite views than he on this thoelogical article, but his example is worth quoting as a warning on this subject. If we had no better word than ling I would use it, but shen being far better, ling should be reserved for its own proper uses.

3. When a numeral precedes pneuma in the Scripture, ling cannot be used. For example in Bridgman and Culbertson the L m in Rev. 1, 4, and 3, 1, is inadmissible. We must not write our Chinese in defiance of native usage. It should be L m which gives a perfectly correct sense. In our Peking mandarin New Testament, Drs Schereschewski and Blodget and Bishop Burdon have taken T'si-ling in the copies issued under their charge. In the case of all these three translators, I am safe in saying that their private preference is for shen in such cases. Unfortunately the existence of certain received canons of translation, requiring rigid consistency in the use of the words for God and Spirit, have reluctantly (as I believe) compelled these translators to this usage.

The instances I and the like, where a number precedes ling,

are exceptional. Here there is an ellipse of the noun to which ling is an adjective. No one would say that ling here means "Spirit." It means living (beings.)

See in Zech. 6, 5, "four spirits" where Dr. S. has shen ling in the margin with **E** in the text, the Heb, being ruach.

The inconvenience of *ling* is very great in Rev. 5. 6, where the seven *pneumata* are *sent out* into all the earth. Only a bad canon of translation would allow *ling* to be here used in preference to *shen*.

In the vision of Eliphaz, Job, ch. 4, 15, ling is less suitable than shen; 神, 鬼, 魂, or 物. No attempt should be made to force the use of ling here. A Chinese, left to himself, would choose perhaps one of the four words yau, mo, kwei, kwai here, but they all have a bad sense and hence the most judicious rendering is with shen.

4. The unsuitability of ling for spirit is shewn by the frequent adoption of kwei "demon" as a substitute for it by translators who avoid shen for "spirit." When rendering "unclean spirit" they prefer sie kwei and the like. So in the Peking version, Rev. 16, 13, "three unclean spirits like frogs," 'kwei' is used by the three Peking translators who avoid the employment of shen for other reasons.

In the Gospels the use of kwei for "evil spirits" is not very objectionable. But its being so frequently resorted to by translators, who avoid the employment of shen, for "spirit" shews the unsuitability of ling to express the sense of pneuma, πνευμα, and this is why I here refer to it. Such a phrase as π κ κ κ μ ε for unclean spirit is untenable, because Chinese idiom is against it. It should rather be pu kie chi shen which is correct in idiom and in theology. A translator would do better, if he objects to shen here, to use its dark co-ordinate kwei. If he will do this he will at any rate secure the support of several living translators, while he will lose their suffrages if he proposes pu kie chi ling.

Probably those who use shen for "God" would improve their translations greatly by occasionally using shen also for "spirit." The idea that the same word may not be used in two senses had better be consigned to the waste paper basket. If the party who prefer shen for God, would in all passages where it is preferable to ling, also use it for "spirit," they would not only greatly improve the style of their versions, but also make a step towards harmony with that party who prefer Shang-ti for "God" and shen for "spirit." But more than this they will make a step towards harmony with the people of this country in their use of the word.

5. Ling need not be used for "spirit" although shen be used for "god." It is very convenient for such senses as "spiritual" in "spiritual gifts," "spiritual house," "spiritual food" but it is.

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insufficient for the substantive $\pi \nu \epsilon \nu u a$. If shen be used both for god and for spirit it is in accordance with Chinese usage. This was felt by the Roman Catholics in compiling their Christian books. They give to the Chinese mythological personages the names that the Chinese give them. This is what, as Christian missionaries, we all ought to do. They also translated "spirit" by shen because shen is the right word in their opinion. Here too we should follow them for the reasons given above, 1, 2, 3, 4 and others.

How does the case now stand? Let Shang-ti or Tien-chu be used for God. Some prefer the latter, others like the foimer. For "gods," "false gods," as Diana, Jupiter, Mercury, "all the gods of the natives are idols" among the gods there is none like unto thee," "gods many, and lords many" let shen be used. In all this there is no reason why shen should not also be employed for spirit according to what, as Mr. Chalmers and Dr. Medhurst before him, have conclusively proved is its proper sense. To use shen for the Holy Spirit, for "the ministering spirits sent forth to minister to the heirs of salvation," "the spirit that now worketh in the children of disobedience," will be found to give a good and plain sense.

The Chinese view "spirits" and "gods" as one class, and God they know, in my opinion, by a term higher than both. If any of my brethren object to the statement that the Chinese know God I would say, that when Christian doctrine is explained to them they select Shang-ti as the term for God. The question of identity is not a question of philology, but of theology, and the origin of nations and of tradition. I have only to do with philology. Let us readily accept the situation and comform our phraseology to the usage of the Chinese language. The fact that the Chinese know gods and spirits by one term should prepare our minds for a similar usage.

The use of ling for "spirit," I understand to have been forced into currency, more by a mistaken view of the true way to solve the problem of terms, than by any conviction on the part of translators that it is in itself a suitable word. The very fact that it is commonly employed in the phrase "salvation of the soul," would be sufficient to restrain any translator from its use for spirit, were it not that he thinks that shen may not be used by him on account of its employment in the sense of gods.

Take Mr. Mateer's instance. The Fucheu essayists, we are told, misunderstood the phrase in John, 42, 24, "God is a Spirit," when shen in their motto was used for "spirit." One would have thought the statement below, "they that worship him must "worship him in spirit and in truth" would have kept them from error. Whether they thought it their duty to give all the senses of shen, or whether they

gave in their essays more of the Chinese notions in regard to the beings called *shen*, and less of the New Testament notions, we outsiders cannot judge without seeing the essays.

To meet the difficulty in this and other cases, I would suggest a note, or better an expanded rendering, to include the sense of incorporeity. If *ling* is to be used I would urge the addition of such a clause; as *still more essential* to perspicuity. In the use of both words a guard is needed against the adjective sense in John, 4, 24.

I feel that there is the more need at the present time of pressing the view that "spirits" and "gods" ought both to be rendered by shen, because the recent reprint of Bishop Boone's essay, shows that there are still some men living who believe in the validity of his argument, and further, because the idea that "gods" and "spirits" must not be rendered by the same term, underlies the pamphlet lately published by Bishop Russell. What we need at present is not this idea, but an emancipation from it. Bishop Russell has not attacked the crucial passages and his book bears, therefore, to my mind, the character of being not ad rem. Neither Elohim nor Theos have fundamentally the sense "spirit," as shen is shewn to have by the common antithesis 神, 形 shen, hing, as in the phrase 形 者 神 之 宅, hing che, shen chi tse, "the body is the soul's house." The best test of Bishop Russell's theory will be found in applying it. terms he advocates cover this ground in the various passages, and in each case convey a plain sense, and if they do not what in each case will he do? How will he meet the difficulty of translation in each instance? The term question is philological, and comparative mythology can do nothing to settle it.

I find the same fault with Bishop Burdon's publications. He has also gone into the region of comparative religions. He holds that Shangti cannot be God. I hold the converse, and believe that by the light of nature, assisted by tradition, the Chinese have always known God. But this view I regard as outside of the question as to what is the duty of the translator, who must proceed on philological principles alone. For teaching theology, for preaching, and for translation we may use Shangti without ever affirming that the Shangti of the Confucianists is the Christian's God. He who believes it may affirm it, but it is a matter of opinion, and the avoidance in translation of one term or another cannot reasonably be made, by any man, a matter of conscience, it being a matter of philology alone. The appeal to conscience is out of place.

6. The relative numbers of those missionaries and converts who use ling for "spirit," and those who use shen ought to form an argument in favour of shen. There is no reason why the early Roman Catholic

missionaries should not have chosen ling for "spirit" if they had found it suitable. They decided that it was unsuitable, and so also would probably the Protestant missionaries in a body, but for the, in my opinion, unfortunate idea that Shen was the best word for Elohim and Theos, involving the corollary that it should not be used for spirit. I suppose two thirds of the Protestant converts to use shen for "spirit" and one third to use ling for spirit. The probability is, therefore, that shen will ultimately prevail. I have no personal objection to see sheng ling used for the Holy Spirit in conjunction with sheng shen, because the large currency it has acquired in the missions of Chekiang, Kiangsu, and Shantung, has given it a standing.

It may be objected, if the question between *ling* and *shen* is to be settled by numbers, then Tien chu should be accepted in preference to Shangti because it is used by more Christians than Shangti. But it is unpleasing to the Chinese and is cumbrous in translation. It is inconvenient to use in new districts, and cannot, in city or country, compare with Shangti in dignity and propriety. In teaching Christianity to the Chinese so that it may become their own religion, we can do far better with a native term. Still I approve of its occasional use.

Note.—The mode of meeting translation difficulties on the principles of this paper, in other passages of the Bible, may be seen in the Peking mandarin New Testament with Shangti for God as printed at Peking, Fucheu and Shanghai, as also in Dr. Scherechewsky's translation of the Old Testament in the edition now being printed at Shanghai with Shangti for God. It fell to the writer of this paper to fill the blanks for these editions except in the early part of Genesis. The principle advocated in this paper of using shen for "spirit" and for "gods" was accepted by Dr. Schereschewsky and Bishop Burdon in their edition of the New Testament until they suddenly resolved after correspondence with their brethren at Shanghai and Ningpo to revert to ling for "spirit" for the sake of harmonious co-operation with those brethren.

THE SEVEN SLEEPERS.

- 1 Here to the cave where sleeps the sacred dust
 Of John and Timothy on Prion's breast,
 Seven Christians flee before the thunder-gust,
 The persecuting Cæsar's murderous quest;
 And here upon the dripping floor they rest,
 Trembling at every sigh of passing breeze;
 Till prayer and th' Evangelic scroll most blest,
 Subdue their fear and call down heavenly ease:
 They sleep, and evening shrouds the sheltering olive trees.
- 2 Why breaks no glimmer here of morning's beam,
 Morning which makes the far Ægean smile,
 And shines upon Cayster winding stream?
 By night the foe crept up with fiendish wile,
 Before the cave's mouth marble blocks they pile,
 And "seal within the bosom of the hill,"
 Those whom their Saviour loves, whom men revile;
 Morn dawns not in that chamber dark and still;
 Two hundred summers bloom without, within they 're slumbering still.
- 3 Cayster slides unresting to the sea; The restless sea for ever ebbs and flows;

Ephesus in her full prosperity,
With ceaseless murmur ever toils and grows;
The blue sea flecked with many a galley's snows,
And the great inland roads her commerce bear;
But those blest seven stir not from their repose;
Deep sleep from God, and tranquil dreams are there,
And long release from peril, sword, and aching care.

- 4 So pass the gliding months; the hills still rise,
 Like islands from Ionia's verdant main;
 But Heaven's light shames the darkling Mysteries,
 Diana's old magnificence doth wane;
 Her marble courts the Gothic armies stain;
 The glittering temple falls to rise no more;
 The jaspar columns grace a Christian fane;
 Her glory passes from the Ægean shore;
 All Asia and the world the Crucified adore.
- 5 Then came awaking, for the marble wall
 Tumbles, by storm or throes of earthquake riven;
 Light streams into the long forgotten hall,
 And stirs the slumbers of the long lost seven;
 Fresh wanders through the tomb the breath of heaven;
 They rise, and whispering to each other say,
 "Morn and the foe have come; to us 't is given
 To suffer for our Risen Lord to-day;"
 And as they speak they hear beneath the city praise and pray.
- 6 Forth into day they pass; and Christian cheer Welcomes them from their slumber long and deep; They listening as in dreams the tale to hear Of that long night, alternate laugh and weep; How God was working through His servants' sleep; How now the Son of God begins to reign; How in all lands with shouts the reapers reap A glorious harvest after tears and pain; Till in an ecstasy of joy in Him they sleep again.
- 7 Strange legend of the early days, sweet tale
 Of other sleeps and other wakings true;
 There Martyn reats in Tocats' distant vale,
 As safe as calm as under churchyard yew.
 Soon will his opening eyes exult to view
 Persia adore the Eternal Son; and lo!
 Israel revives the earth like morning dew;
 To Jesus' Name the tribes of India bow,
 From Comorin's wave swept foot to Everests' virgin snow.
- 8 Here on the southern border of Cathay,
 Sleeps Morrison; content through chequered years
 At fast barred gates to wait and watch and pray;
 Night wanes, and soon the day star will appears';
 Oh! joyous morning when he wakes to hear
 The sage is bending at the Saviour's Throne;
 Buddha and Lautsu fall; and fur and near
 The Book of God is spread; and that alone
 Gives the wide Empire faith and hope from zone to zone.
- Sinks Livingstone to sleep on Afric's breast; Borne thence by loyal hands to English grave; His last march over and his soul at rest, Though still unfreed his life-long care the slave; While thousand suns fling shadows down the Nave, He sleeps till destined eras fill their round; Then wakes—all Libya's free; the salt sea wave Brims o'er Sahara, and glad songs resound From Nile's first welling fountains to her Delta's bound.

- 10 So here where Satan's seat is let Faith's eye See as in vision now the morning glow;
 - Faith that builds ever on sure prophecy, Not "so it may be" saying, but "I know,"
 - "The knowledge of the Lord through earth shall flow." So the beloved Disciple on the shore
 - Of prisoning Patmos heard "beyond the woe,"
 - Great voices shout above the breakers' roar,
 "The Christ of God reigns King of Kings for evermore."

A. E. M.

Correspondence.

DEAR RECORDER:-

The 21st of September was a festive day in Siam in honor of the 25th anniversary of her king, and the 4th of his reign. The European community were assembled by invitation at the palace of the Kromatah, Minister of Foreign Affairs. After passing in his steam barge down the river to witness the illuminations which adorned the foreign consulates, the European merchants offices, and the dwellings of the Siamese nobles and wealthy Chinese, His Majesty entered the halls of the stately edifice of the Kromatah, and greeted the assemblage of Europeans, Chinese officials and Siamese nobility, with easy courtesy and dignified grace. He had a gracious bow for all, and a cordial hand shaking and kind words for the ladies and gentlemen with whom he was acquainted.

It was interesting to notice the tact of His Majesty in saying to each one, words in harmony with their social relations and callings in life. This was done through the medium of his own language, or by a sentence in correct English, or by the aid of his interpreter always at hand. Some of his younger brothers also attended him, to whom he is accustomed to speak in the freedom of fraternal friendship. He went into the Kromatah's cabinet of curiosities, and passed the doors within which were seen companies of women of noble families assembled to look upon His Majesty.

After walking deliberately through the halls above and below, and giving the large assemblage of different nationalities the pleasure of looking upon his youthful face and listening to his kind words, His Majesty, with his royal attendants, took leave, under the sound of European and oriental music, played by a Siamese band in a manner which would do honor to Italian performers, and then re-entered his royal barge, under the salute of rockets and fire-works not to be surpassed in any country.

The illuminations, got up on frame works of a great variety of form, were decorated with a brilliancy of beauty; Some representing a temple with its arched portals and colored dome; Some in the shape of a pagoda crowned with lights of varied shades; Some with festoons of light hanging from a tall pillar of fire, while many embraced in letters of living light, the motto, though in various languages still of one meaning.—God Bless the King. Most of the illuminations also represented the Royal Coat of Arms (the three pagodas). Some of

the kings steam-ships were also illuminated so as to represent the form of the hull, the smoke pipes, the masts and yards of the ship.

The whole affair was in striking contrast to the royal entertainments witnessed by some of the older residents here during former reigns, when the king was seen by Europeans only at a distance, as he was paddled in his open barge under a golden canopy, but without hat or coat, while on his annual visit to the Buddhist temples.

Now His Majesty appears in European costume with the easy manners of an enlightened prince, and he must have been gratified with the marked demonstrations of loyalty, while all classes of the people seemed delighted to do honor to the king.

WILLIAM DEAN.

DEAR SIR :-

The Ningpo Presbytery held its regular annual meeting this year in the Presbyterian Church in the city of 無 好 Yu-yiao. The Presbytery met on the 12th of October: held two or three sessions each day and adjourned on the 15th. Of the twenty-three members present, twelve are ministers, of whom only three are foreigners: all the others, whether ministers or ruling elders, are natives of China. The foreign element in the body, is year by year, decreasing and the native element increasing. This is as it should be: as it is altogether likely that the church in China will be propagated in the main by the Chinese. Of the five hundred and thirty-seven members, thirty-one were added during the year. There have also been several deaths; and some cases of discipline.

Six of the eleven churches have permanent buildings, as parsonages and church edifices. One of these, that of Baokotah, was put up and dedicated during the past year. The needed funds were subscribed by some friends of missions in the United States. The other congregations meet in purely native, rented, houses. Three of the churches support their pastors without any mission help, and another one supports the pastor some five-sixths of the time.

Two new stations were opened during the year; one at the market town of 没 夏 Song-ō, and one near the city of 東陽 Tong-yiang. Efforts were also made to open the city of 嘉典 Kia-hing; these efforts have not been successful yet, though there is reason to hope that they will be ere long. The funds contributed for congregational purposes amounted to five hundred and thirty-four dollars.

Some cases of official and popular opposition to the Gospel, and persecution of Christians, that had recently occurred helped to give tone and character to the meetings, such as we had not often witnessed before. There is reason to believe that the feeling is deepening in the minds of the native preachers and others that bodily suffering, defeat and shame, was part of the price that our Lord paid for his church; and that those who would share the glory which He will have hereafter must be willing to share the cross, the reproach and contempt that He submitted to while here.

DEAR SIR :-

It was suggested in the "Circular" calling the Conference to meet last May which was signed by Carstairs Douglas, A. Wylie, Wm. Muirhead, C. W. Mateer and J. Butler, that a Committee might be appointed to prepare a standard, classic version of the Scriptures in the Chinese. Nothing more however was said about it.

1. Its importance need not be enlarged upon. For example; the versions, issued by the American Bible Society, at the various presses. in the wen-li, mandarin and colloquials differ widely in essential points, and to which must the native appeal as the standard?

2. The question of THE TERMS does not come in as the words in Hebrew and Greek translated "God" and "Spirit" may be left.

3. The standing Committee on literature together with the agents of the Bible Societies can easily arrange the details of revision.

4. The present is a most propitious time.

(a). Chinese scholarship within the last twenty years has been brought to a wonderful degree of perfection.

(b). Among the missionaries now in China there are many fitted for this great work, and there are many changes in mission ranks as may be seen in the names above.

(e). If a version were now made by thirty of "the fathers" after the careful manner of the English and American revision, there is no reason to doubt that it would be the King James of China for three

(d). Every version that has been made will contribute towards securing an accurate final translation, as for example I might mention

the Ningpo colloquial.

(e). Missionary effort is turned to a Christian literature and how important to have a fixed Bible phraseology interwoven as in our English religious books. It was suggested at the Conference in Dr. Baldwin's paper that we need a Concordance, but this first necessitates one standard version.

(f). As we recently enjoyed the blessedness of united prayer at the Conference, there would be much prayer continually offered that

the Committee of revision have divine illumination.

In order to secure uniformity of versions, after the standard classic translation has been made, the portion of the original Committee residing in the two northern provinces might be retained and others added, to form a Committee for the revision of the mandarin Scriptures so as to make them correspond (a) in all the principal key words and phrases, and (b) in the arrangement of the clauses of each verse.

After this, colloquial versions might be revised, so that whether in the wen-li, the mandarin or the dialect, it might be the one Bible. One notices that often a verse in the mandarin and colloquial is precisely the same, except that parts of sentences are transposed. In some cases the idiom might be slightly injured (not the sense) but then the reasons for uniformity in translations of the Bible are so great, and in other books we are at liberty.

H. C. D.

DEAR SIR :-

In the review of Dr. Legge's essay on Confucianism in relation to Christianity in your July-August number, I have been much surprised

to read the following passage: -

"Mr. Wylie, one of the Committee of Arrangements, and a 'Shang-ti' man,—said he was not aware of the contents of the essay, or he would have opposed its introduction. And he also made a definite motion that in the further discussion of the subject, the first head of the essay, which involved the 'term' question, should be ignored."

Now I beg emphatically to deny that I ever used the expression attributed to me in this extract. What I did say on the occasion referred to was, that although the invitation of the Committee of Arrangements was conveyed to Dr. Legge through me, yet up to the time when it was read in Conference, I had no knowledge of the contents of the paper. I was sorry that any thing in it should prove an occasion of discord in the meeting, and begged to propose, that in the further discussion of the essay, the portion which affected the

"term" question should be ignored.

It will be observed that this is a very different thing from saying that I would have opposed its introduction. I remark further that it was not till there was an unmistakeable indication of feeling on the part of the anti-Shang-ti men (I use the phraseology of Dr. Nelson the reviewer), that I made the above motion,—and that purely as a concession to their feelings; while I endeavoured delicately to prevent, that appearing in the motion. I left the motion in the hands of the meeting—utterly indifferent myself whether it was accepted or rejected. The meeting wisely—as I think—adopted it, and thus preserved an apparent harmony.

I here confine myself to this simple matter of fact, on which I dare to speak with authority;—leaving the other statements in the

review to the judgment of your readers.

Faithfully yours,

A. WYLIE

DEAR SIR :-

In your last number, Drs. Baldwin and Talmage find serious fault with my short statement in reference to the Foochow prize essays, and try to make out the best case they can for their side of the question. I do not propose to go into a general discussion of the essays.

I wish merely to say a few things in self defense.

Great fault is found with me for what I said in reference to the proposal to make some changes in some of the essays before publication. My note in your last issue corrects my misunderstanding of Mr. Baldwin, in reference to the person with whom the proposal originated. After all however the proposal to change was made, and in it is shown the disappointment and chagrin of those who so confidently expected a different interpretation of the text. I do not of course know exactly what the proposed changes were, but in the circumstances I very naturally supposed they were intended to introduce something which was not there before. As I was told that the essayists had all mis-

understood (?) the text to mean "Shangti is God," I inferred the changes were intended to introduce the orthodox interpretation "Shangti is a spirit." I intended to state this, and if I was otherwise under-

stood, then I was misunderstood.

I am blamed for stating that all the essavists had misunderstood(?) the text, when I had not myself seen any of the essays. It should be remembered that I gave my authority for what I said, viz; the brethren who were judges of the merits of the essays. I supposed them to be competent judges. I had hoped before this to have seen all the essays. As it is I have obtained and examined twenty-one of them. My view of them accords entirely with that of the brethren who awarded the prizes, unless it be in regard to the one to which the third prize was awarded. The writer of this essay has, in a certain way, made the spirituality of Shangti his theme. He does not. however, get through without several times attaching to the word Shin the sense of divinity. In his very first sentence, in which he gives the meaning of the word Shin as applied to Shangti, he misses the mark. He says 粵稽上帝乃至尊之主宰,若言夫其神則無形而有位妙而難測之謂也. "Examination shows that Shangti is the most 位妙而難測之謂也. honorable lord, when we speak of him as Shin we mean to say, that he is without form and seated on a throne, wonderful and hard to fathom. This is all true of the word Shin as meaning "God" but not as meaning "Spirit," for the word spirit does not contain the least idea of enthronement, nor is the idea of "wonderful and unfathomable" so truly and naturally associated with spirit as with divinity.

Dr. Baldwin's analysis of the first five essays, makes, after all, rather a poor show for his side of the question, and his admission in regard to the next ten a still poorer show. He also candidly admits that others would probably give different meanings to the word Shin in many cases, and so materially change his figures. This my examination convinces me, will certainly be the case. In his analysis he seems to have overlooked the most significant and emphatic use of the word Shin in the first prize essay. In the last sentence the writer, after having rejected all the Shin commonly worshipped as false, turns and asks. "Is there then no Shin," and replies, "yes,

Shangti alone,"然則無神乎, 日其惟上帝是.

Dr. Talmage makes considerable capital out of the one essay from Amoy, and the "unequivocal verdict" which he says it gives. I was aware of the existence of this essay, and of the view it took of the text. I did not mention it because Mr. Baldwin told me expressly that it came too late to compete for the prize, and was not to be counted as one of "the thirty prize essays." Moreover I heard it intimated on several occasions in Shanghai, that the writer of this essay had assistance or suggestions, as to what was the orthodox interpretation of the text. I do not know who is responsible for such a report, nor do I know whether it is certainly true or not. I mention it now to explain why I did not refer to the essay before, and because special stress has been laid on this essay.

Both Drs. Baldwin and Talmage endeavor to account for the fact that the essayists use the word *Shin* in the sense of God, by the fact that they have been accustomed to see and to read books from other

parts of China, which use the term in this sense. I fear this will hardly be regarded as a sufficient explanation. Especially if we remember that such books must of course be comparatively few, as compared with the books of their own missions, and further that such books are, of course, known to all to be unorthodox in their use of terms. There is one important point which merits special notice in this connection. It is this. The theme 上 常 乃 神, is a "Scripture text" being taken bodily from the first part of our Saviour's declaration to the woman of Samaria, "God is a Spirit; and they that worship him must worship him in spirit and in truth." Now most, if not all, the writers are doubtless preachers or assistants. (Dr. Baldwin says as much). The text is a familiar and very important one. So that it is highly probable that they have all heard it explained and illustrated by their foreign teachers, either in preaching or in the course of theological training. It cannot therefore be considered as otherwise than highly significant, that they should nevertheless give to it a meaning so contrary to that intended by the translators of "the delegates version." Add now to this the fact that the writers have all been accustomed for a dozen or more years to hear the term Shin used by their foreign teachers in the sense of Spirit, and are well informed that this is its orthodox meaning, and altogether we have a case of misunderstanding(?) which our brethren at Foochow and Amoy will not find it easy to explain.

Dr. Talmage seems to have been specially exercised over the "confusion" which he says most of the writers show in the use of terms. Only after re-reading the essays "several times" did he find a "clue" by which to explain it. I have only read the essays once, yet I think I can suggest a better "clue" than the one he found, viz.;—that the said "confusion" is simply the natural result of an effort to use a word out of its primary and natural sense. One instance will illustrate. In the first-prize essay the writer says, in accordance with his translation of the Scriptures, that angels are Shin, 天使者在天服役之神。 Subsequently, in condemning men for making those things to be Shin which are not Shin, he mentions among others that they "make ministering Shin to be Shin,"以服役之神為神. The analysis of

this expression would show a curious "confusion" of ideas.

Dr. Talmage thinks the most significant fact in regard to the essays is that they all use *Shang-ti* as the proper designation of God, and intimates that I should have stated this fact. It will be remembered however that the special object I had in citing the matter of the essays, was to vindicate myself and others from the charge of violating the usus loquendi of the Chinese language in regard to the word *Shin*. No better vindication, I conceive, could possibly have been furnished, than is furnished by these essays. It was to be expected that all the essayists would use the term *Shang-ti*. The uniform pratice of all their teachers, and the well known readiness of the Chinese to use this term, insured such a result. While therefore I do not consider their mere use of the term *Shang-ti* as of any significance, I do consider the ground of their use of it as highly significant. They do not maintain that it means properly and essentially God, as some missionaries do, nor do they specially insist on its literal meaning (Supreme Ruler), as

being properly applicable to God, as some other missionaries do, but they maintain with great uniformity and zeal, that the Shang-ti of the ancient kings and sages was and is the true God. This is just what makes the usage popular with them. This, I have no doubt, is the position of all native Christians who use the term at all, and it is just

in this that the fallacy and the danger lies.

Dr. Baldwin says "the essays give no new light on the proper meaning of Shin" and that he "feels neither elevation nor depression of spirits under their influence." As to the elevation or depression of spirits he is doubtless the best judge; as to the "new light" it would seem as if both he and Dr. Douglas had nevertheless got a little. He says the essayists "use Shin in the sense of a supernatural, inscrutable power which envelopes the universe—not Deity or God—but the divine operation" and he quotes Dr. Douglas as saying that in parts of the essays "Shin does often mean a supernatural being, i. e. a spirit,—which being disembodied, (or never having had a body), has powers which transcend human powers, and which can act so as to change the usual order of nature." Now it seems to me the first definition gives just about the idea which Chinese sages and philosophers have had of God, and the second the ideas which the common people have had.

There are a number of interesting and important points developed in these essays, which time and space will not permit me to notice at present. Some of the essays are not very scholarly it is true, but they are not on this account the less valuable as evidence concerning the meaning and use of the word Shin. Circumstances give them a peculiar value, which will not be easily depreciated. I beg to assure Drs. Baldwin and Talmage that I have no disposition to exult over the disappointment or chagrin of any one on such a question as this. I desire not only "justice first," but also truth, and then victory, and I trust this is the desire of every one who preaches the Gospel to the

Chinese.

C. W. MATEER.

DEAR SIR :-

Will you kindly insert the following: The Synod of China stands adjourned to meet in the Presbyterian Church in the city of Hangchow on the first Thursday of May, 1878 at 10½ o'clock A.M.; and is to be opened with a sermon by the Moderator, Rev. W. A. P. Martin, D.D., LL.D.

Samuel Dodd. Stated Clerk.

Missionary Aews.

Births. Marriage and Deaths.

BIRTHS.

AT 12 Litchfield Terrace, Regents Park North, on July 1st, the wife of CHARLES T. FISHE, Esq., Hon'y. Soc. China Inland Mission, of a daughter.

AT Los Angelos California, in Sept .. the wife of Rev. H. V. Noyes, of the Presbyterian Mission, of a son,

Ar Foochow, on the October 19th, the wife of Rev. N. J. PLUMB, of the American Methodist Episcopal Mission, of a son.

AT Foochow, on the November 3rd, the wife of Rev. J. B. Blakely, of the American Board Mission, of a daughter.

AT Ningpo, on the December 19th, the wife of Rev. James Bates, C. M. S., of a son.

MARRIAGE.

AT Shanghai, on November 19th, at the residence of Rev. J.W. LAMBUTH, by the Rt. Rev. BISHOP WILEY, in the presence of the U. S. Consul General, Rev. H. STRITMATTER of the M. E. Mission, Kinkiang, to Miss L. L. Combs, M.D., of the same Mission, Peking.

DEATHS.

On board the S. S. Ulysses, near Singapore, on October 26th, Caroline Stanley, the wife of J. MOLLMAN, Esq., agent of British and Foreign Bible Society.

AT the London Mission, Shanghai, on the November 3rd, Ann Maria, the beloved wife of the Rev. FREDERICK FOSTER GOUGH, M.A., Missionary of the C. M. S. at Ningpo.

AT Kobe, Japan, at the residence of his son, on December 8th, Rev. Peter J. Gulick, a native of New Jersey, U.S.A., for forty-seven years a Missionary at the Sandwich Islands and three years resident in Japanaged 80 years and 9 months.

AT Peking, on the 11th inst., JANET WHITE, the wife of the Rev. Joseph Edkins, D.D., of the London Mission.

ARRIVALS .- Per s. s. Saikio Maru, on November 17th, Rev. and Mrs. left this port on December 21st, per

W. S. Ament, and Rev. and Mrs. J. H. Roberts, to join the A. B. C. F. Mission in North China; Miss M. Q. Porter of the M. E. Mission, Peking, on her return. Mrs.H.Jenkins of the Baptist Miss. Union Mission. Shaohing, on her return.

Per s.s. China, Rev. Dr. Ashmore and family, of Swatow, on their return.

Per s.s. Nagova Maru, on Nov. 23rd, Rev. and Mrs. W. Lambuth. to join the M. E. Miss, at Shanghai.

Per. s.s. Orestes, on Dec. 3rd. Rev. and Mrs. Scarborough, on their return.

Per s.s. Tokio Maru, December 4th, Miss L. Moon, of the Southern Baptist Mission, Tengchow, on her return.

Per s.s. City of Tokio, Miss L. B. Happer and Hattie Noves, of the Presbyterian Mission Canton, on their return. Rev. Mr. McAuley, and Miss J. Kooser, to join the American Presbyterian Mission, in Siam.

Several Missionaries have also come out to Japan during the past two months, but no one has sent a list of such arrivals to the Recorder hence we can only speak indefinitely.

CHEFOO.—108 persons have united with the churches under the charge of the Presbyterian Board Foreign Mission at this place and its country stations, during 1877. 60 children have received the rite of baptism.

SHANGHAL.—Rev. M. T. Yates, D.D.

s.s. Tokio Maru, for a short visit in | California.

FOOCHOW.-Mr. J. E. Mollman, colporteur of the British and Foreign Bible Society, left with his family, for England, per S. S. "Ulysses" on the 16th of October, on account of the failing health of his wife, hoping at least that she might reach home, and die among her kindred; but she was called to her rest on the 26th of the same month, and was buried at Singapore the day follow-She was a lady of mature Christian character, cheerfully submissive to the will of God in her afflictions, and highly esteemed by

all who knew her. She left a little daughter, who goes on to England with her father, to find a home with her mother's relatives there.

Bishop Wiley organized the M. E. Conference at Foochow on the 16th of December. It consists. at the outset, of five missionaries, five ordained native elders, five ordained native deacons, and five candidates for ordination. "bunch of fives" indicates a pugilistic character on the part of the Conference, it is to be hoped that its combative tendencies will be directed against Satan and his works.

Actices of Recent Publications.

耶穌譬喻 畧解 Short Commentary upon the Parables of Jesus.

has followed in the main the arrangement of the parables adopted known commentary, and has presumedly followed Trench in estimat- is 10 copies for \$1.00.

This is likely to form an useful ing their number at thirty. Others, work for preachers and assistants. as Greswell, reckon twenty-seven, The author-Dr. Graves of Canton, while others, again, give a large range to the application of the name. There is an introduction on our by Archbishop Trench in his well Lord's use of the Parable, and on their right interpretation. The price

平定粵 匪 紀 略 Ping ting yue fei chi lio. "Brief Narrative of the Kwang-si rebellion and the complete restoration of order in its overthrow.'

This translation of the title of the preparing their materials for publibook which I now proceed to notice, contains a little more than the title The Chinese construction only speaks of restoration to order, and not of the origin of the rebellion: but since the book proceeds itself to give an account of the rising from beginning to end, it is perhaps better, so to relax the strictness of translating rules as to embrace what the compilers had in their eye when

cation.

It is one of those brief and cheap histories which gain a wide circulation, and differ in shape from the elaborate imperial records, which are stored in the libraries of the great.

Yet it appears with high official sanction, and the tone of composition, may be regarded as technically in accordance with existing court usage in this time of gradual change.

The book consists of ten small volumes in size and type like a small novel and was published in 1870, at the Yamen of Kwan Wen the former governor general of Hoonan and Hoopei. Kwan Wen wrote the preface in 1868, and in it he says the first success of the rebellion was due to a long continuance of peace. and the abundance enjoyed by the people. These, he says, were followed inevitably by a change in destiny. In the Chinese law of providence, good fortune and ill fortune come in succession. Mencius believed firmly in this doctrine. It does not occur in Confucius. But it is implied, as few men will deny, in the "Book of Changes."

According to Kwan Wen's view, which is also that of Mencius, a time of good will be followed by a time of evil; and a time of evil by a time of good.

Kwan Wen also remarks, that the soldiers were not exercised in their art and were unfit for duty, and that the generals were unacquainted with war, and viewed the new rebel movement as a small disturbance on the frontiers. Consequently when matters grew worse, they looked at one another in astonishment and knew not what to do.

After Tseng Kwo-fan and Kwan Wen were entrusted with the superintendence of the war there was an improvement. When the writer says that the present dynasty is equal to any in ancient and modern times for its wisdom, perhaps the sentiment of loyalty is allowed to influence the expression somewhat. When he adds, at the present time no part of the empire has produced greater talent than Heng and Ho

Hoonan) this is only what the public voice confirms: for it was there that Tseng Kwo-fan was born. Probably he also had in his mind, though he does not refer here expressly to Tso Tsung-t'ang, the general in command against Jacoob Beg, who is also a native of Hoonan, and was a personal friend and protégé of Tseng Kwofan. Kwo Sung-t'ao belongs to the same province.

After such a victorious ending to the compaign against the rebels, there should of course be a history of This has been facilitated by the aid rendered by many official persons-

The editor-in-chief is Too Seaoufang, Taotai of Shanghai. It con. sists of 18 chapters, 4 being supplementary. It professes to be written on the plan of the works 皇朝武 功紀 盛 Hwang chaou woo kung ke sheng and 聖武記 Sheng woo ke, recording the early military operations of the present dynasty, and known to all collectors of recent Chinese books.

The book is defective in those points where Chinese history is chiefly defective. It consists too much of state documents strung together in a certain order. The historian is an editor holding the scissors. result is rather a blue book than a history. It is not a freshly written sketch of events, with interesting pictorial accompaniments, such as a historian should produce, but a collection of facts arranged according to time and geographical locality.

If any thing has appeared in the Peking Gazette, the compiler does not dare to add to or subtract from Whatever has emanated from the government must be reverentially accepted as a final statement. (by which he means the province of Thus Chinese history is made up every day in the contemporary statements of the officers of the central government.

Fortunately, the history of each dynasty is written in the next, by a historian impartially appointed. This opens the door for a little more independence of spirit on the part of the historian; because he will not be blowed by a Manchu emperor, for plainly stating the faults of a Chinese emperor of the Ming period. Yet the collection of facts from which he has to make his new work is of purely Ming origin, and he will scarcely feel himself free to proceed to point out faults in the government, till he arrives at the point of conflict between the falling and victorious houses.

No adornment of style has been attempted. Much poetry was written at the time on the virtues of officers who died in the war and on the desolation spread by the rebellion though flourishing provinces; but there has been no such display of the literary spirit in this work. the object being a simple register of facts.

At the beginning, when the religion of Hung Sew-ts'euen is described, the writer says that the rebel chief knowing himself to be without means to deceive the multitude pretended that it was the religion of the western Ocean. In that religion, Jesus is revered. Sewts'euen therefore, employing that religion as a stalking horse forh is ambition, made use of the names Heavenly Father and Je-ho-hwa, styled Jesus his eldest son, and himself, Sew-ts'euen, his second son. The writer wonders that a rebellion beginning with dreams and fancies, and the beguiling of fidence reposed by the central gov-

a few ignorant people, should have lasted so long as for fifteen years, devastated sixteen provinces, and rnined more than 600 cities.

The first successes of the rebels gave a severe shock to the government. First the vicerov of the two Kiang was sent to extirpate them but soon died. Then commissioner Lin was called from Yünnan where he was viceroy, to undertake the duty. It was he that destroyed the opium in the war of 1842. He died on his way to the disturbed region. Then Sai-shang, a grand-father of the late empress was sent. When Hankow was taken and burnt, he was recalled and the veceroy of Canton appointed in his place. This official did nothing but post himself at Yocheu, far from the scene of the war. Consequently he was replaced by Hiang Yung. followed the capture of Nanking and the appearance soon after of Tseng Kwo-fan.

Among the very large number of high officers killed at the taking of cities, or in battle, one of the most remarkable was Chang-Kwo-liang. Originally in arms against the government, he induced his followers to join him in offering their services to the imperialists. Many were those who suspected his loyalty, but the governor of Canton defended his sincerity. He rose to the post of second in command over the Kiangsu army. When attacked at Tanyang, some of the rebel assailants secretly found their way into his camps, and when he proceeded to direct his troops, they came on him from behind. Wounded, he fought desperately and leaped on his horse into the adjoining river. The conernment in the provincial governor that guaranteed his fidelity, gave him the opportunity of distinguishing himself by many years of useful service on the imperialist side, but his abilities were probably not equal to his courage. It is remarkable, that in the face of suspicions, he escaped being put to death in the first instance like so many others, who at various times received a promise of pardon on submission, and were afterwards beheaded.

An indication most cautiously worded that foreign help was obtained about this time to crush the rebellion, is inserted a few pages later, Ch. ix, p. 17. It is there said, that Woo Yun, nominated prefect of Soochow, received orders from the governor to go-before entering on his office to Shanghai, and there negotiate for assistant troops, to be borrowed for the avoidance of imminent calamities. This was on account of the loss of Soochow and the rich cities surrounding it which followed on the death of Chang Kwo-liang.

The next important step was the appointment of Tseng Kwo-fan to the vice royalty of Kwei-cheu. The English war occurring at this time, he could not advantageously direct any useful operations in the neighbourhood of Shanghai.

To the war with the English and French no allusions are made in this history, the death of the emperor Hien-feng is incidentally mentioned as accelerating the death of Hn, governer of Hupeh, an ardent helper of the imperial cause, who is praised as having a zeal and prudence like Tseng Kwo-fan and Kwan Wen, and who was associated with them in the work of crushing the rebellion.

The struggle dragged its slow length through the months and years, till the war with the two European nations was ended. Ward and Burgevine now came on the scene, and both expressed a desire while helping the Chinese troops to fight more efficienty, to be themselves viewed as Chinese subjects. They received buttons of the fourth grade.

The official native residents of Shanghai, combined with the titled gentry at this time to recommend the employment of foreign soldiers to put down the Tai-pings. In this place, the history uses the words Wai-ping "barbarian soldiers." The effect of habit here shews itself. So seldom does the word "barbarian" occur in this history that the editor has evidently taken pains to keep it out. Here, and in a few places where it remains, are indications of the fact that common use is made of opprobrious epithets among the titled Chinese when conversing with each other on foreign matters. In the Shanghai Conference here alluded to, it is probable that "barbarian" and other opprobrious terms would be freely used, and their absence would subject a speaker to suspicion of want of patriotism. See Ch. xii. p. 18.

On this occasion they sent to Peking as their deputy P'an Tsengwei, who was admitted to an interview with Prince Kung, then Prince Regent (Yi Cheng-wang) and the cabinet ministers, who after consultation granted the prayer of the petition, viz., to use "barbarian" soldiers in crushing the rebellion.

The attack on Shanghai by the T'ai-pings proved to them very disastrous; for it led to the determination on the part of those who direct-

ed the movements of the French and English troops, to employ their forces against them. In a short time the Chinese government had occasion to thank the English and French admirals for their assistance in the capture of Ts'ing-p'oo. Soon afterwords, admiral Protet was killed, at the taking of Nan-chiau, a few miles above Shanghai on the south side of the river. Li Hungchang was now governor of Kiangsoo, and in response to his memorial, the deceased French admiral was highly praised in an edict, and a sacrifice offered to him. Presents were also sent to his family. Not long afterwards Ward also was killed at the taking of a city near Ningpo (Ts'i-ch'i.) In the edict describing the circumstances of his death, it was ordered that two chapels should be erected to be used in sacrificing to him. One was to be at Sung-kiang and the other at Ningpo. In consequence of representations made by the American secretary, Dr. Wells Williams, to the Chinese high officers in Peking it is probable that these chapels in memory of the adventurous American were never built : but the edict remains recorded in this history.*

The history proceeds to state that when Kia-ting was taken with the aid of English troops, it was in consequence of an invitation addressed by admiral Hope to governor Li. After this admiral Hope returned to England. In the further prosecution of the war, governor Li obtained the services of colonel Gordon, whose career, culminated in the taking of Sucheu, is too well known to need more than an allusion

Four months afterwards, at the taking of Kia-hing, Ch'eng Hio-ch'i was killed. He was, like Li Hungchang, of the province of Anhwei, and was raised to notice by Tseng Kwo-fan. An edict ordered that a chapel for sacrifices to his manes should be erected at Kia-hing and at his native place. Mercy shown to the Tai-ping chiefs at Soochow would have been an act of due respect to Gordon, who relied on his influence with Li Hung-chang to obtain it. More than this it would have been politic as holding out an inducement to the Tai-ping chiefs of other cities to follow the example of submission. Kia-hing and other fortified places might have been won without the loss of men high in station, such as Ch'eng Hio-ch'i. The

here. It is convenient however to note, how this book describes the execution of the Tai-ping chiefs, when they killed the chief styled Moo wang and gave up the city to Gordon and the imperial officers. Not a word is said of the promise given to them by Gordon that they should be pardoned. The narrative reads as if it were a matter with which Gordon had nothing to do. The rebel Na wang had not shaved his head. Ch'eng Hio-c'hi feared that he and the others would not submit to control. He therefore said to governor Li that they must be killed. On the 26th of the month they came out of the city and asked for an interview. To judge by their appearance alone what were their real intentions was impossible. They were consequently one by one put to death, Ch'eng Hio-ch'i and the other commanders then proceeded into the city through the open gate to complete its restoration to order.

^{*} The chapel at Sung-kiang has been dedicated to Ward's memory during the past year.

Tai-pings fought the more desparately, because there was no hope of mercy held out to them.

There are precedents for the offer of mercy to rebels; for example in an edict addressed to the Mahommedans who were in insurrection in the north-west, and were afterward, quashed by Tso Tsung-tang. It was promised them in that edict, that they should have a free pardon if they became good subjects and resumed peaceable occupations.

In the edicts issued after the taking of Nanking, the policy of Tseng Kwo-fan is highly praised; and it is stated that it consisted from his entrance on the vice-royalty in making Shanghai the centre of opera-An opportunity was here afforded for paying a graceful tribute to Gordon and other foreigners who helped to quell the rebellion, This is not done, but the acknowledgment of obligation to foreign aid seems to be latent in this way of characterizing the services of Tseng Kwo-fan. The edict however rewarding Gordon with ten thousand taels is found in its place.

The 10th volume consists of supplementary notices of the Tai-ping chiefs. In the account of Hung Sieu-ts'euen it is said that he joined a society called the Shangti hwei, founded by a Cantonese traitor named Chu Kieu-t'au and was soon appointed head of the society. To make—it is said—the delusion he taught, acceptable to men generally, he professed that it was the T'ien Choo-keaou of the western Ocean.

The Tai-ping books are said in this work to have been composed by Loo Hien-pa in the first instance. The 三字經 San tsze king, 天條Tien tiaou, 官職制度 Kwan chih

che too were we are told not the work of Hung Sew-ts'enen himself, but of this man. Sew-ts'even then entrusted them to another follower Ho Chen-c'hwen to polish their style. Vol. x, p. 7. "These two very rebellions and traitorous men were afterwards not heard of. The imperial troops in taking rebel encampments found an abundance of documents, all wretched in style and matter, fit only to feed the kitchen fire. The authors, if not killed with the sword, cannot have avoided being chopped with the axe."

The compilers in denying to Hung Sew-ts'euen the power of literary composition, have perhaps been influenced by a desire to depreciate his knowledge and acquirements which were at least sufficient to enable him to write the san tsi king.

They have apparently had no acquaintance with the pamphlet published more than twenty years ago by the Rev. Theodore Hamberg, and which gives a minute and, as there is no reason to doubt, accurate account of the religious element, as it existed at first in the acts of the rebel leader. The same details which excited at the time among many foreign observers a hope that great good would spring out of the Tai-p'ing movement, would not, even if in the possession of the compilers of this book, produce in their minds a like favourable impression. From their stand point it is out of the question to judge calmly and fairly how much religion, how much fanaticism, how much imposture, and how much prudence coexisted in the mind of this man. They can only condemn him and his system as being in almost every point irretrievably bad, and this they have done. J. EDKINS.

